ZIONS HERALD

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Miss Clementina Butler Poses In Her Mother's Dress

She is the daughter of Dr. and Mrs. William Butler, who began our Methodist Episcopal work in India in 1856, and who later established the first Methodist Episcopal work in Mexico in 1873. Mrs. Butler was one of the founders of the Woman's Foreign Missionary Society.

JUNE 4, 1947

FROM COVER TO COVER

Mrs. Elmore Brown of Lowell, Mass., interviews Mrs. Howard M. LeSourd concerning the recent Northeastern Jurisdiction W. S. C. S. Conference at Swampscott, Mass.

Dr. Eldon H. Martin continues his interesting series entitled IS VERMONT OUR PARISH?

Dr. Reinhold Niebuhr pays tribute to Dean Lynn Harold Hough.

Dr. Harold C. Metzner of Providence, R. I. discusses THE USE OF SUNDAY.

The Rev. Alexander Stewart presents a current appraisal of SUGAR COATING CONSCRIPTION.

Plus the latest news in the world of religion, editorials, regular features, and poetry that will live.

READERS WRITE

Church Membership Increase

Two different figures of increase in Methodist Church membership have recently come to the writer's desk, and the contrasting numbers are likely to cause wonder, if nothing more, in the minds of our people. From the Crusade headquarters, comes word of nearly a million members added to the church, while from another center comes a figure about a third as large. The *New York Times* of May 30th, in the article "Churches Report Membership Gains" remarks on this seeming discrepancy. "The Methodist Church showed an increase of 346,379 members. The Methodist figure will be subject to some controversy inasmuch as the bishops of that denomination are claiming a gain of one million members in their Year of Evangelism crusade."

It would seem well for Methodists, if for no others, to know that both figures are likely to be as true as any figures can be of a changing populance, and the seeming discrepancy is simply one of different systems of tabulation. The *New York Times* number as above, of Methodist increase in membership, is about the same as published by our church headquarters some three months ago, and marks the "net increase" for the preceeding twelve months.

In the Evangelism Crusade we were commissioned to bring into the church people of three categories. There were those already enrolled as members of The Methodist Church who were not in regular attendence, many of them not having been in church for years. Of these a great number have been won anew, and are now active in church work. Their number, which is great, swells the count of those "won" in the Crusade, but their names already being on the roll, they are not counted in "net increase."

A second group of prospects is found among the transients and according to government statistics, most of us, sooner or later, will be moving or already have moved to new homes. Many families settle in new surroundings not knowing the length of their stay, uncertain of the future, and simply neglect to make new and lasting religious associations. Tens of thousands of such families have been visited in their homes this last year, and many have brought letters of membership, or had letters transferred, to the church they now attend. Another victory for evangelism, yes, but a victory counted in 'net increase" only so far as letters from churches other than Methodist are concerned.

The third group of "possible members" is composed of our growing young people, and the more than 50% of the nation's population who have no present church connection. It is from this third group, in the larger part, that the Methodist increase, noted by the New York paper, has been built into the church.

So after all, there is no intentional juggling of figures, or any serious mistake in tabulation, for with a net increase of nearly 350,000 the "active membership of Methodism is raised nearly one million by the addition of those who have transfered membership, and those who "after many days" again are in regular church life.

ALFRED F. WOOD
North Cohasset, Mass.

Restricted Liberty

I am writing in order that Mr. Samuel W Irwin's letter in the HERALD of May 28, ma not be misunderstood. I do not share his op timism in regard to the new article adopte by the Italian Constitutional Assembly a Rome on religious liberty. A concession ha been made in adopting this article 14, at leas in theory. But it is nonetheless a restricte religious liberty which may mean in the lon run no liberty at all. A distinction has bee made here again between one group of cit zens and another. While the Roman Catholi will enjoy absolute freedom in the exercis of his religion, those of other faiths will b limited in all their activities.

That part of Article 14 which says, "pro viding that they do not deal with principl or rites contrary to public order or goo custom," entirely nullifies the first part of th sentence.How can Protestants practise the religion "in private and in public," if the cannot preach Christ freely? The Gosp often does not agree with what we define a "good custom." Contrary to "good custom may mean anything that may disagree wi religious parades, anything that may disagr with private confessions of sins, or the wo ship of statues, etc.

If the Italian Constitutional Assembly real intended to give religious liberty to th Italian people, that part of Article 14 wou have been left out; for in Italy, as in a civilized countries, there are codes of la which protect the rights of all citizens r gardless of their religious belief or disbeli

In a recent letter sent me by a Baptist lo preacher in a small town in Central Ita we read among other things; "From 19 to 1945 we have been persecuted, despise scoffed, and even chained for the love of t gospel of Jesus Christ. Our minister, the R ———has been arrested and has been ke in jail for forty days for having preached t word of God in a regional meeting in Ca pobasso. The inspector had him arrested protect *public order*, as he said, 'per sbag di proponimento,' for mistaken judgmen

Many mistakes of this kind will be ma from now on in Italy to protect the "ord pubblico." In my opinion, there will be l religious liberty now than there was befo No, we are not satisfied with this provisi Religious liberty must mean freedom for citizens, with no strings attached.

I heartily approve your comments on M Stassen's message to the Baptist Conventi His endorsement of U. S.-Vatican diplom relations and his approval of the Supre Court decision in favor of using public fu for sectarian purposes have lost him m votes, including mine. It is about time we come vocal with votes.

(Rev.) FRANK L. PIZZUT
East Boston, M

1,000 Women At Swampscott

Mrs. Elmore Brown, representing Zions Herald, reports the inside story on the recent Swampscott Conference is a discussion with Mrs. Howard M. LeSourd who was general chairman.

Chinese visitors were cordially welcomed

Reporter: Who are all these women, Mrs. LeSourd, who are carrying Mexican bags marked "Recuerdo de Puebla?"

Mrs. LeSourd: They are delegates and committee members who attended the Sixth Annual Meeting of the Northeastern Jurisdiction of the Woman's Society of Christian Service. We gave them to all official attendants.

Reporter: Gave them! The women must have been delighted!

Mrs. L: They were. We could have sold a thousand of them besides the hundreds we gave away. Mary Pearson of Brockton, Mass., and a missionary in Mexico City brought them to us.

Rep.: A thousand, you say! For goodness sake, how many women attended this convention?

Mrs. L: There were nearly 550 delegates from the twenty conferences, representing 12 states. And with daily registrations, they numbered 1579. Then with 500 to 800 visitors daily our audiences numbered over 2000.

Rep.: I suppose that the "fish" name tags that each delegate and committee member wore represented the Massachusetts cod.

Mrs. L: Everyone thought so, until Mrs. Sayer of Southern New England explained the deeper meaning. The fish was the symbol used by the early Christians to indicate places of secret meetings. The letters f-i-s-h in the Greek *ichthus* stand for Jesus Christ, Lord and Saviour, so that in wearing a fish, it was not only symbolic of New England but the Christianity we represent.

Rep.: Where could you accommodate such a crowd and feed them, too?

Mrs. L: Don't you know? We met at the New Ocean House in Swampscott—a delightful place on the North Shore. The expense of entertaining was shared by four conferences.

Rep.: Four conferences? What ones were they?

Mrs. L: Maine, New Hampshire, New England Southern and our own own New England Conference worked together to plan the whole thing.

Rep.: And you were general chairman?

Mrs. L: Yes, with Mrs. H. V. Tweedie of Maine, Mrs. A. E. Baum of New Hampshire, Mrs. E. A. Sayer of New England Southern, and Mrs. H. S. Gibbs of New England serving as co-chairmen. Of course, Mrs. Hartman, the wife of our resident bishop, was our official hostess.

Rep.: Did you five do all the work?

Mrs. L: No indeed! We had 36 committees, and with all the members of these committees and the people who made favors, 500 women shared in the work. Such wonderful cooperation could never be duplicated! All of the programs were planned by Mrs. Harold Metcalfe, president, Mrs. John M. Pearson, vice-president, and the local committees.

Rep.: You mentioned favors. Did you give each one a favor, too?

Mrs. L: A favor! Almost every meal there was a favor at each place! There were lobster pins and bibs at the lobster dinner; a sailboat pin, cranberry cutter sets, pilgrim ladies holding measuring sets, pine cones, jonquils, apple blossoms, spools of thread or roses, and a Boston baked beanpot on the morning of the typical New England breakfast.

Rep.: I suppose you had quite a few missionaries there?

Mrs. L: I should say we did! Over 60—and at the Fellowship Dinner on Tuesday eve, they were special guests, each one telling of her years and place of service. It totalled literally hundreds of years. Our own Clementina Butler was there, arrayed in a dress and cap of her mother's. Just to have her present and to know what she represents is a benediction to us all. She is remarkable!

(Continued on page 544)

New England Children could represent children of all parts of the world.

Is Vermont Our Parish?

ELDON H. MARTIN

PART VI

A detailed study of parishes with respect to their benevolent giving, financial program, growth in membership and religious education, brings out the facts even more clearly. The total giving to all benevolent causes, based upon the number of church members residing in the parish and the number of families in the church constituency, varies greatly not only among the churches but also in the same church from year to year. In one small church the average has been as high as ten dollars per parish member. In another community where the people are poor and a large percentage of the farms are mortgaged, the average per family is four dollars. The general average for Methodist churches in Vermont is approximately $1.50 per parish and $1.25 per family. The missionary program in many churches is uncertain or losing ground. Some churches have the habit of fluctuating badly in their benevolent giving. Instead of being steady and progressive as they should be, their programs appear to be a matter of fits and starts. Some churches are doing very little or nothing at all. One church that pays its minister a substantial salary is giving an average of forty-seven cents per family to missions!

The average amount per family that the local church raises and spends for all purposes, local and benevolent combined, is eleven dollars. This includes church income from all sources,—earnings from money raising activities, as well as contributions and offerings. Here again there is considerable variation which does not conform to any logical pattern. About twenty per cent of the Methodist churches in Vermont show an average of more than fifteen dollars per family. Among them are some of the strongest churches in the state. Half of them significantly enough, are small country parishes that are making the most of what resources they have. On the other hand, nearly half of our churches have an average of less than ten dollars, a fact which indicates that the parish resources have not been fully developed and that there still is a real opportunity for expansion. One church, with a reported constituency of forty families raised a budget of thirty-five cents apiece! Another church, with nineteen families, raised an average of $24.95.

Approximately two thirds of the churches are endowed to the total extent of more than $500,000 an average of about $5,000 per church. This situation is typical of churches and other philanthropic institutions throughout New England. Obviously, the people prefer to leave most of their money in the form of bequests rather than to give generously during their lifetime. The method enables the donor to enjoy the income from his holdings as long as he lives and gives him considerable opportunity to control the manner in which his gifts shall be used after his decease; many New Englanders appreciate this point and have taken full advantage of it. The Yankee's habit of saving his money also has made him cautious about going into debt. Very few Vermont churches yielded to the urge of the post-war boom in church building projects, and the average board of Vermont church trustees is especially allergic to mortgages. When the Vermont Conference was merged with the Troy Conference in 1941, it reported a total indebtedness of $17,026 from only fourteen churches, an average of $1,216.

Between forty and fifty churches, as a rule, show operating deficits in the annual statistical reports. Some of them are chronic cases, others appear to vary with the type of ministers that they happen to have. A few of them undoubtedly are due to causes unforseen and unavoidable, but too many deficits are the result of poor planning, ineffective leadership, carelessness and indifference. Too often churches make haphazard estimates without intensive follow-up work. Financial programs involve educational responsibilities. Every church should cultivate its entire constituency with a variety of information, literature and publicity. Every church should have a through canvass every year. While this is largely a layman's job, it is also true that effective lay leadership is hard to

The Homemaker's Corner

Mrs. Harry A. Burnham

Part-Time Widows, Continued

The children and mother in a traveling man's home were having rather a tough time of it last week. But it is not all fights and disappointments.

When Daddy says, as a parting good-bye "Sonny, take good care of mother and sister, boy," he invests the lad with a sense of responsibility which is good for him. The son takes on the stature of a man.

Children in such a home usually know the geography of their country better than their associates do. A map in the play-room shows them where Daddy is from day to day. Picture cards from him give them an idea of what he may be seeing. Amusing results sometimes follow, as when a teacher told me that she was amazed to have one of our children give the name of a city and of a hotel in that city, as though they were compound words.

Then there are letters; everyone finds it difficult at times to put into words his deepest feelings, but it may be done in letters. There are several reasons for this. One may say on paper all that is in his thoughts without fear of being interrupted, and the sound of his voice will not quaver with emotion, whether sad or humorous. And so the traveling man and his family may have a better understanding of each other than those in some other homes.

Then there is always the time to look forward to when it may be possible to take some trips together. And later the quiet side of life after retirement brings a second honeymoon.

Life is, after all, pretty much what we make it.

Significant Lay Leadership

Mr. Kinsey N. Merritt is Lay Leader of the Newark Conference. He believes in the work of Lay Activities and insists that District, Associate District and Charge Lay Leaders take their tasks seriously. Recently one of the Pastors of the Newark Conference made the following statement in substance:

"We are deeply indebted for the high meaning our Conference Lay Leader is giving to the leadership of the Conference. My Charge Lay Leader has just resigned. He told me that when he took the job he thought there was not much to do. In resigning he said, 'This fellow Kinsey Merritt has made the job of *Lay Leader* so important that you had better get someone else to do it at our church who can really work at the job'. This is a real tribute to significant leadership." (Reprinted from *Methodist Men*)

White and Negro Churches To Merge

CHICAGO—The Rev. Clayton D. Russell, Los Angeles (left), president of the National Council of Community Churches in North America, representing 300 Negro and interracial churches, is shown with Dr. Roy Burkhardt, Columbus, Ohio, president of the National Council of Community Churches, representing 1,200 white non-sectarian community churches, during the annual meeting of the latter group here at which their organizations decided to merge.

MIRACLE

Lois Grant Palches

Hearts break so silently—
As silently as stars come out at night,
As snow that falls upon a frigid earth,
As tears running along a woman's cheek.

No leaping as with gladness,
No thumping as with eagerness,
No pounding as the heart pounds with anticipation,
Only the quiet pain of despair.

Silently hearts break.
Whoever says silence is golden
Does not remember silence
Of a breaking heart.

PRELUDE TO AN EVENING WITH FRIENDS

Elaine Gambino

This may be a little time, this pause of ours together,
Brief and tremulous as a sigh by cosmic reckoning.
Less than one silver drop in eternity's vast well;
Yet, it should be a time for grateful
Drinking of a mutual peace:
For warm and friendly hands, and easy laughter:
For happy blend of mind and sight and practised reason:
A time to be well-remembered.

The only ultimate answer to this problem is more faithful training of our laymen. Meanwhile, if the work does not go by default, the pastor will have to put his shoulder to the wheel.

The main task of the church, of course, is evangelistic. We are here to proclaim a Gospel and to share an experience, "so to live as to give effect to the fact that for us the Kingdom has come, remembering that by our life and work we are not so much building the kingdom as witnessing to it." This is a task for ministers and laymen alike. We are seeking to develop the church as a Christian fellowship, which, by the winsomeness of its social relationships as well as the intriguing challenge of its program, draws men unto itself. The pastor is the leader of his flock, but he cannot do much of it alone. The people constitute the fellowship, and their sincere pride in it, their enthusiasm and their devotion set the tone of the church life. This is the key to other problems. Finances, attendance, youth work and the church school will not fall into line until the church begins to address itself to the main issue.

If a local parish is slipping, it can only mean that either the parish is losing its constituency or is marking time. The ratio of the number of members living in the parish to the number of families in the constituency is a reliable key to the strength and vigor of the church. Only twenty per cent of the Methodist churches which are losing have a parish membership greater than their constituencies. This suggests that the others still have resources to pull themselves out of the losing column.

The trends in religious education and youth work also are inconclusive. All but a very few of the churches have church schools and the majority of them manage to hold their own fairly well in spite of population changes and a declining birth rate. One fourth of the churches have vacation schools and a growing number are becoming interested in weekday religious instruction. The importance of all such work hardly can be overemphasized. The children receive their first training in the Christian way of life and their first experience in Christian fellowship in the rural parishes where they were born. Later, as they find their homes in larger places outside the state, these same boys and girls become dependable workers and leaders in a larger church.

Three thousand Methodist young people in Vermont between the ages of twelve and twenty-three are reported in some form of church or church school organization. There is a considerable variety of program among the strictly Methodist societies as well as the inter-denominational set-up that usually is to be found in the federated churches. Methodist young people are organized as Seekers' Circles, Modern Youth, Comrades of the Way, Christian Endeavorers the Three M's, Greek letter societies, and simply as Youth People's Societies, as well as Epworth Leagues. In a number of instances, all the church youth groups of the community have been brought together in a union program of a non-sectarian nature. The trend to diversity seems to have been due to pastoral counseling and leadership fully as much as to any lack of denominational loyalty on the part of the young people themselves.

Quite clearly youth work within the churches themselves lacks aim, the tactics are confusing and there is great need of coordination and a more definite program. There is too much variety and not much denominational fellowship. In the union groups no one seems to have a clear idea as to what the purposes are or what ultimate effect such casual associations may have upon the individual's matured attitudes toward the church. The summer institutes likewise in recent years have endeavored to develop a non-sectarian program, but in so doing they have not helped much to clarify the situation. The Vermont Youth Council is doing an excellent piece of work in the interdenominational field, which is important and necessary, as far as it goes. But as yet the council has not solved all the problems of a united enterprise, and it is incapable of serving as an adequate substitute for a denominational program in churches that have not federated. It is too early to judge how effective the Methodist Youth Fellowship will be as a unifying and coordinating agency. Unquestionably the greatest program that confronts Methodist youth work in Vermont is

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Missionary Bishops

For more than a week, the Methodists of 1852 argued about the selection of missionary bishops. Liberia was the country involved, and the Boston General Conference had to face the need for supervision of the rapidly growing Methodism in that far away country. The conservatives wanted the General Conference to select a bishop to supervise that work, while the more practical people wanted to set up a system whereby the Methodists of Liberia could select their own bishop on a simple system of democratic selection.

It meant the actual beginning of a most important practice within Methodism. Methodism has always been at its best when it has developed native leadership. Its missionary bishops have been, for the most part, persons who have had intimate contact with the work they serve. It was a specific attempt to overcome any practice of benevolent paternalism in the field of missions. It gave a basis, at least, for a missionary program built on the spreading of the Gospel by self-help. It meant that foreign missionaries were not to be looked upon as agents of any imperialism or foreign standard of living, but as Christian friends who went out across the world to help their Christian brothers in the establishing of a better world.

Many of our missionaries, to be sure, have not made the natives too happy in this respect. They have treated members of other races with completely unchristian tactics. Some missionaries, for example thoroughly enjoy the services of many native servants at low costs; others have earned the complete dislike of natives because they have simply served as agents of foreign imperialism. But the day of the "I am better than you" missionary is rapidly disappearing and we are beginning to reap benefits from the plan for native leadership which the wise fathers of 1852 wrote into the *Discipline*. We still have a long way to go, but Methodists ought to be proud of the shining examples that are to be found among our missionary bishops. Our church is not in the business of foreign missions to defend foreign exploitation, but to aid in the building of a kingdom which is international because it is the kingdom of God.

Four Simple Truths

Last week the Roman Catholic editors met to discuss ways of overcoming "non-Catholic bigotry" on the question of church and state relationships. They were instructed to interpret the first amendment to the Constitution as guaranteeing the equality of all religions before American law. This, to the Catholic editors, does not mean that state funds cannot be used to support parochial interests.

Then the editors were given "four simple truths" which they are to tell to the people concerning federal aid to Catholic schools:

"That every Catholic child is an American citizen and as such is entitled to the benefits of welfare legislation." We would remind the editors that nowhere in the current discussion has there ever been the slightest doubt about this citizenship. We do not regard education to be democratic, however, if it operates under a system of segregation. Roman Catholics are perfectly welcome in public schools both as students and as faculty. Only their priests seem to be objecting to their presence there and would break down all semblance of democracy by destroying the natural cross-section of races and creeds that we find in our public school system. The only "simple truth" involved in this thesis is that apparently the Roman Catholic hierarchy does not want the natural democracy of public schools to interfere with their calculated program of sectarian exclusiveness.

(2) *"That every parent in the country has a right to choose the school where his child is to be educated."* There is little argument on this "simple truth" either. We who oppose the use of public funds for Catholic education have never said that this right should be denied. We have many Protestant parochial schools throughout the nation, too, but we will not tolerate

any relationship between those schools and state treasuries. If Roman Catholics want to send their children to their own religious institutions, then we believe that they have a perfect right to do so just so long as they pay for that right. Protestants and Jews pay for their right in this matter, and we believe that Catholics should do the same.

(3) *"That the original American school was and is the school where morality and belief in God are inculcated along with the principles of science and art."* This is a questionable statement. The fact is that the parochial schools that first developed in America became so intolerant that public education had to be formulated in order to have a free and democratic method of educating *all* of the people. This early system of parochial education to which the Roman Catholics would return was not only intolerant in matters of religion, but was also completely inadequate in terms of well-rounded education. We do not want a return of that kind of education and we believe that the overwhelming majority of thinking members of the Roman Catholic church do not want that to happen either.

(4) *"That the so-called 'secularist' school must end, by sheer logic, in the positive profession of atheism."* This is, of course, perfectly absurd reasoning. What the Roman Catholic theologians mean by atheism is the refusal of non-Catholics to accept the Roman Catholic interpretation of the Christian Gospel. The public school system cannot teach any kind of doctrine, hence is judged by our friends to be atheistic.

We do not believe that public education leads to atheism because it does not teach religious doctrine. We believe that it is the business of the church and the home to teach religion, not the compulsory program of public education. It is an admission of serious weakness on the part of any religious organization when it must rely on compulsory measures for the teaching of religion. The public school cannot be called atheistic because it does not teach Roman Catholic doctrine, Baptist theories of immersion, Christian Science methods of faith healing, or the Jewish law.

Condemning The Sin—Not The Sinner

Dr. Henry Hitt Crane made a speech to the laymen of Hartford, Connecticut, last week, on the matter of our strained relations with Russia. He said that the positive approach of the Christian to Russia would quite naturally involve an attempt to discover the good things in Russia. He said that Christians would condemn the sins, but not the sinner.

In the middle of Dr. Crane's address a layman interrupted him from the floor to say that Dr. Crane had been misinformed about the Russians. "I've been there," said the layman, "and I've seen it. The Russians are killing people by the tens of thousands."

Dr. Crane replied, "But wouldn't you admit that there is something good in Russia?"

"They'll tell you about it if there is," replied the man. "Don't let the Russians kid you."

We would not report this discussion here if it were not so completely representative of the reactionary mood that is sweeping our country. We do not believe that Dr. Crane is without foundation in his hope for better relations with Russia. At the same time we recognize that there is a wide gap between what the American people are thinking and the teaching of the Christian gospel. Just so long as we give in to the terrific propaganda machine that longs for war with Russia, we most certainly can expect the war to take place. The Christian church *could* turn the tide away from war if it were mobilized for peace at this very hour.

The Church Looked Good

Mrs Jones had provided elaborate flowers for the church last Sunday; Mrs Smith had sent an imposing assortment of choice lilacs; diplomacy had been carefully worked out in order that Mrs. Jones would not be offended by Mrs. Smith's contribution nor Mrs. Smith by Mrs. Jones'. When all had been carefully adjusted in good order, a third bouquet arrived!

The third bouquet was placed in the church kitchen beside the Jones and Smith creations. It consisted of two lilies of the valley, six choice dandelions, a slightly worn pansy, two unattached lilac buds, and a generous background of especially long, though somewhat faded, grass. Tied to the bouquet was the following note: "These flowers are from a little boy who wants to make the church look good."

The local chairwoman of the special sub-committee on flower arrangements was a wise lady. She found a vase for the bouquet and saw to it that it occupied a prominent place in the sanctuary. It was well that she was wise, for as she arranged the flowers a little boy was noticed nearby—he was watching to see whether or not his contribution was considered to be important enough "to make the church look good."

There are people in every church who are hoping that their stewardship in small things might someday be recognized as contributions of importance. Have you noticed them lately?

Lynn Harold Hough in Detroit

REINHOLD NIEBUHR

In a most attractive way, The Drew Gateway of Drew Theological Seminary, Madison, N. J., honors its retiring Dean Lynn Harold Hough. This article is reprinted from that publication.

If my memory serves me correctly, I came to Detroit a year or two before Lynn Hough and stayed two years longer. But our ministries were practically contemporaneous. I didn't know him for a year or two. I had a little church in what were then the outskirts of Detroit; and he had the most commanding pulpit in Detroit. I would not have thought of intruding myself upon him; but he sought me out as he did several other younger parsons in the city. I shall always remember the great kindness which he showed that group of younger men. He invited us to speak at various occasions in his church and also accepted engagements to our pulpits.

A small group of ministers had been formed under the name of "Wranglers," who met once a month and discussed a more or less learned paper given by one member of the group. I do not remember whether Dr. Hough secured an election for me to this group, but I credit him with it because he was instrumental in introducing me to many circles with which I had not had contact in my very circumscribed ministry in an obscure church. I should not have begun my appreciation of Dr. Hough's Detroit ministry in this personal way; but the most intimate memories are naturally the most vivid when one recalls the past. People used to speak of "giants" in the Detroit pulpit of the twenties. I do not know whether these complimentary references were justified. I do remember that two men stood out in their influence on me. One was Dr. Hough and the other was the late Bishop Charles D. Williams, who was one of the most courageous exponents of radical social Christianity of that era, despite the fact that the churches in his Episcopal diocese were probably the wealthiest in the city.

There were, as there are, many great churches on Woodward Avenue, which is the "Main Street" of Detroit. The Central Methodist Church was the most important one of these, partly because of its location. It was the only "down town" church among them, being situated in the very heart of the city. Such a situation tends toward death rather than life for some churches, but it was not so with Central Methodist Church. It had a great institutional program, housed in the most adequate parish house in the city. I have no doubt the church was central in the religious life of the city before Dr. Hough's ministry and that it still is.

But in my day the central place which the church had was primarily due to the fact that a very commanding prince of the pulpit occupied the pulpit in this great parish. Dr. Hough preached to a crowded church both morning and evening. The evening service was so well attended, I think, because the more thoghtful members of many parishes of many denominations came to hear him preach. Many a pastor who did not have evening services also came to the services. There was also always a large contingent of teachers and professional people in the congregation. Dr. Hough was, in short, the minister to the intelligentsia of Detroit. His sermons were more fully reported then those of any other parson. In these sermons he made not only Scriptural truth but the Christian thought of the ages come to life for his contemporaries. Though I had studied Augustine's "Civitas Dei" in college and seminary, it was a sermon on St. Augustine by Dr. Hough which sent me back to a more careful study of this, probably the greatest, Christian theologian of the ages, a study which has remained rewarding through all the years.

Detroit was not a particularly Christian city in those days. In one sense every modern city is a kind of Babylon, viewed from the standpoint of the Christian faith. Detroit was particularly "raw" because a great automobile industry had suddenly developed, had drawn hundreds of thousands of people

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Honorary Degree Citations

Citations made by President Daniel L. Marsh to eight persons of distinction, in conferring honorary degrees upon them at Boston University's commencement.

Included in the group were three distinguished national leaders, a college president one bishop, a Boston business man, a famous doctor from Puerto Rico, and a university professor, five of the eight are graduates of Boston University. Geographically, they come from Boston, Puerto Rico, New Haven Conn., Portland, Ore., Attleboro, Mass., Washington, D. C., Kingston, R. I., and Burlington, Vt.

Alfred Harlow Avery, graduate of Boston University with the degrees of Bachelor of Arts and Master of Arts; business man and philanthropist, making a business of philanthropy and a philanthropy of business; "fervent in spirit, serving the Lord,"—I confer upon you Boston University's honorary degree of *Doctor of Commercial Science.*

Carlos Eduardo Munoz MacCormick, graduate of Boston University with the degree of Doctor of Medicine; outstanding otolaryngologist in Puerto Rico; during World War II, Director of Civilian Defense with the rank of Major General, in command of sixty-five thousand volunteer workers; for many years chairman, and for the past two years president, of the Scientific Section of the Association Medica de Puerto Rico,—I confer upon you Boston University's honorary degree of *Doctor of Science.*

Clarence Tucker Craig, graduate of Boston University with the degrees of Bachelor of Sacred Theology and Doctor of Philosophy; authoritative professor of New Testament Language and Literature at Yale University Divinity School, scholarly writer, important member of the American Bible Translation Committee which has recently brought forth the best translation yet made into English of the New Testament,—I confer upon you Boston University's honorary degree of *Doctor of Letters.*

Bruce Richard Baxter, graduate of Boston University with the degree of Bachelor of Sacred Theology, sometime college professor and university president, now a bishop of The Methodist Church, consecrating a trained mind and a natural endowment of leadership to the service of humanity,—I confer upon you Boston University's honorary degree of *Doctor of Humanities.*

Joseph William Martin, Jr., newspaper publisher, long-time member of Congress, the present Speaker of the House of Representatives of the United States Congress; a public servant who, in the alembic of exper

ence in the science of government, has transmuted the knowledge of practical politics into the wisdom of statesmanship,—I confer upon you Boston University's honorary degree of *Doctor of Civil Law.*

Warren Robinson Austin, distinguished servant of mankind; distinguished for acumen in the field of jurisprudence; distinguished for lofty patriotism in the field of national statesmanship as a member of the United States Senate; distinguished for vision and courage in the field of International Relations, especially as United States Representative to the United Nations, the peaceful instrument of One World, the one hope of World Peace,— I confer upon you Boston University's honorary degree of *Doctor of Laws.*

Thomas Henry Green, graduate of Boston University with the degree of Bachelor of Laws, entering the United States Army in the First World War, only two years after graduation, and remaining in the Army until the present, gradually climbing the ladder of fame and responsibility on rungs of work well done until today you occupy the eminent position of Judge Advocate General of the United States Army,—I confer upon you Boston University's honorary degree of *Doctor of Laws.*

Carl Raymond Woodward, scholar, writer, President of Rhode Island State College; interested as an educator in everything from ploughs to politics, but always with a view to reaping a harvest of culture and character, —I confer upon you Boston University's honorary degree of *Doctor of Laws.*

FREEDOM

Lalia Mitchell Thornton

My father's sheep are safe, shut in the fold
From summer's torrid sun, and winter's cold.
They sleep on beds of straw all soft and sweet
And have enough and more than they can eat.

Before they need it, everything is brought:
How good it is to be a sheep, I thought.
Then lying, wakeful, I half dozed until
I heard a fox bark, on a distant hill,
And there was something in that eager note
That brought a husky feeling to my throat;
And I could almost see him, strong and fleet,
Could feel his leaping blood and know how sweet

Must be the eager chase, the final leap,
The feast, and then his secret den to sleep.
And I forgot the sheep, their calm content,
Thrilled by the picture of what Freedom meant.

The Use of Sunday

HAROLD C. METZNER

Many of us think little about the use of Sunday. We do with it what is at hand to be done and then let it go at that. Sometimes it is a catch-up day. We spend it doing those things that we do not have time to do on the other days of the week. So it is a time when storm windows are taken off in the spring and put on in the fall; when the house is given a weekly cleaning; and when an occasional attendance at church is thrown in either to appease our consciences or to obey a habit that has not yet been overcome. The fourth commandment, "Remember the Sabbath day to keep it holy" must feel lonely in this cluttered world because by thousands of people it has either been forgotten or is usually ignored.

It can readily be asked, does this at all matter? Why spend the one free day that we have in the week in a stuffy church probably listening to a sermon that is second-rate and spinning out our own thoughts while the parson spins out his in prayer. So many of us are thinking; and so many of us are acting. We have turned the old order of things out to pasture and we rejoice in our newfound freedom.

The Sunday newspaper has become our Bible; the easiest chair in the living room has become our pew; and a comfortable bath-robe with shuffling slippers has become our Sunday best. We look at the pictures of our fathers and grandfathers hanging on the wall and give a sigh of relief as we say, "What grand fellows they were, but what dull and uninteresting lives they did lead." So does Sunday dawn on a modern world. What can we do with it?

Whatever we do with it will be done by choice and not by compulsion. We ought to be realistic enough in our approach to it to understand that. The use of Sunday will not be decided on Capital Hill; it will be decided in the hearts and mind of the individual. Sunday blue laws may not be bad but now they are no longer on hand even to be good. The state will put less and less of a restraining hand on the use of the Sabbath; you will have to put more and more of a deciding hand on how the hours will be spent.

We ought to think twice before we deprive the day of its real heritage. Our fathers may have been too severe in their administration of it. People in their sixties today can tell strange tales of how Sunday was observed in their teens. One man reminded me that in those far off days there was actually no cooking in his house on Sunday; no riding on the street car if they could possibly walk; no activity more exciting than a Sunday afternoon stroll; no books read but the Bible and its satellites. We could not go back to this precise way of living even if we wanted to. But we can see to it that some of the values that the old way protected are still enhanced today.

Whatever else may happen on Sunday—when the day is over—what do you think we ought to be able to report *has happened.* Can we give a close answer to that question?

For one thing, one should have had some time with one's self. A man needs to survey himself to find himself. He needs to check on his aims in life; to mark the direction in which he is going. Interesting it is when you put yourself in a corner and can say, "Now I have been doing this too much or this too little. I have been talking when I should have been silent. I have not been telling lies but I have been stretching the truth. I have not been up to my best; I have allowed the worst to keep me from being the best that I could be."

A man should use Sunday for that—he should seek out a corner of the day when he could give time to an appraisal of himself. How much better he will feel on Monday if he has had the opportunity to groom his words and his whole direction of life on Sunday.

Or certainly by the close of Sunday, we should have had some time with our families. One of the difficulties of the modern scene is that life today has a tendency to split the family circle. Each age group is invited to go its own

(Continued on page 548)

PERSONS

The Rev. Dr. and Mrs. Walter L. Scranton of Memorial Church, White Plains, N. Y. have the sympathy of their congregation and friends in the loss of their 12-year old son, Lynn, who died in consequence of injuries received when struck by an automobile May 16. Funeral services were held in the church by Superintendent Ralph Houston of the New York District. Four brothers and sisters survive him.

The Rev. Dr. Nolan B. Harmon Jr, book editor of the Methodist Publishing House in New York City, delivered the baccalaureate address on May 26 at the College of Western Maryland, Westminister, Md. The subject was "The Broader Knowledge." On the following day the College conferred upon him an honorary doctor of letters degree.

The Rev. Dr. Ralph W. Sockman, minister of Christ Church, New York City, gave the Zimmerman Lectures at the Lutheran Theological Seminary in Gettysburg, Pa. May 7-9. Sunday May 18 Dr. Sockman preached at the Washington Cathedral in Washington, D. C.

The Rev. Dr. J. Edgar Washabaugh, manager of the New York branch of the Methodist Publishing House, will be in Waynesboro, Pa. on July 6th when that town celebrates its 150th anniversary. Dr. Washabaugh joined the church in Waynesboro and while there was made a local preacher. After one year with the Central Pennsylvania Conference, he transferred to Newark Conference.

Friends of the Rev. Dr. Albert C. Knudson, dean emeritus and long a professor in Boston University School of Theology, will be interested and not surprised to know that as a result of a questionnaire sent to forty theological seminary faculties, one of his books, "The Principles of Christian Ethics," was selected as one of the four most popular American books to be translated into German and French for use on the continent. Of the others, two were by Professor Kenneth Scott Latourette, one by Professor Reinhold Niebuar. This report was contained in official correspondence of Paul Bock of the European office of the World Council of Churches to the New York headquarters.

Dr. William L. Stidger of Boston University School of Theology will be the Commencement speaker, and Editor Emory Stevens Bucke of ZIONS HERALD the Baccalaureate preacher at Vermont Junior College next Sunday, June 8th.

Twelve of the thirty receiving Bachelor of Divinity degrees at the Union Theological Seminary commencement, New York City, May 20 were Methodists. Twelve other Methodists received Master's degrees.

Mrs. Anne Nelson Sutcliffe, daughter of Dr. and Mrs. Robert Z. Tayler, of New York, died suddenly on May 18th in Durham, N. C., where her husband, William H. Sutcliffe, Jr., is a student at Duke University. Funeral service was held in First Methodist Church, Decatur, Georgia, on May 23rd, Bishop Arthur J. Moore, and Dr. Harvey C. Holland, officiating. Besides her husband and parents, Mrs. Sutcliffe leaves a daughter, Mary Robin; a brother, Robert; and a sister, Virginia.

Dr. Otto Scott Steele of Endion Community Methodist Church, Duluth, Minn., was in Boston last week attending the graduation of his son, Otto Scott Steele, Jr., and to assist Bishops Lewis O. Hartman and Bruce Baxter in the ordination of his son at Robinson Chapel, Boston University School of Theology. Dr. Steele, a frequent contributor to ZIONS HERALD, is a graduate of B. U. S. T.

A banquet highlighted the 75th anniversary observance of the College Avenue Methodist Church, Somerville, Mass. Bishop Edwin Holt Hughes of Washington, D. C. was the principal speaker. The Rev. Archiver J. Strait is pastor of the church.

Dr. John Hillman Lavely will leave his pastorate at The Methodist Church, Ligonier, Pennsylvania, to become Associate Professor of Philosophy at Albion College, Albion, Michigan. Dr. Lavely's appointment is effective this coming September.

Dr. Fred Stone of Chicago, Ill. and Mr. Lovick Pierce, of Nashville, Tenn. publishing agents of The Methodist Church, were in Boston last week making plans for the work of The Methodist Publishing House during the session of the General Conference which will meet here on April 29, 1948.

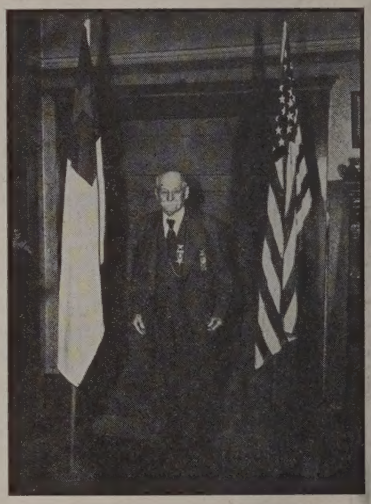
NASHVILLE, Tenn. (RNS) Twenty-five scholarships to each of three Methodist theological seminaries will be offered this summer to directors of religious education in local churches. The special summer courses are planned to enable education directors to keep abreast of changes in the field of Christian education. Courses will be offered at Garrett Biblical Institute, Evanston, Ill., July 28-Aug. 29; Chandler School of Theology, Emory University, Atlanta, Ga., July 24-Aug. 28; and Perkins School of Theology, Southern Methodist University, Dallas, Texas, June 4 to July 4.

NEW YORK, June 4, 1747—A national competition to find the best religious broadcasts being aired over local stations was announced today by Ross Snyder, Dean of the Religious Radio Workshop at the University of Chicago. Religious organizations and local stations may enter samples of programs broadcast between August 1946 and August 1947 in a national competition to be judged by th members of the workshop.

LACONIA, N. H. (RNS) Public educationa funds to parochial as well as public and pri vate schools was approved by the Knights o Columbus in a resolution adopted at the 48t annual state convention here.

Born to the Rev. and Mrs. Robert C. Lesli April 28, 1947, a son, William Allen Leslie The grandparents are Mr. and Mrs. Arthu Eddy of Ware, Mass., and Professor and Mr Elmer A. Leslie of Boston, Mass. The Rev Robert C. Leslie is now pursuing his studie in Boston University working toward doctor of philosophy degree in psycholog

Loyal to Two Flags



OAKLAND, California — Colonel John Dumser, in his 100th year, poses for a Me orial Day photograph between the two fla to which he has been faithful during long life. Loyalty to the church flag is e dent in 92 years as a member of Method churches, 47 in Illinois and 45 in First Me odist Church here, where he attends regula and in which he has held every office eligi to a man. He has led scores of his Sunc school pupils to Christ and several have come missionaries and ministers.

Highest possible honors have been p him for his fidelity to his nation's flag. Ent ing the Union Army when he was but 16 is now the Adjutant General of the Gra Army of the Republic, and is a former Co mander-in-Chief. "I pray daily for the ti to come when there will be no more wa he said. "I believe there is more peace se ment manifest today than ever before. Go children of all races must get away from idea of slaughter, slaughter, slaughter."

New England Southern

Newport, R. I. May 27,—The 107th session of the New England Southern Conference of The Methodist Church to be held in historic St. Paul's Church here June 4-8 will be highlighted by the election of delegates to the denomination's supreme law-making body, the quadrennial General Conference and the Northeastern Jurisdictional Conference. An equal number of laymen and ministers will be chosen as official representatives to these important assemblies, which meet in the Spring of 1948.

Bishop Lewis O. Hartman of the Boston Area will preside at the Newport Conference, which will be attended by ministers and laymen representing the denomination's 170 parishes in Rhode Island, eastern Connecticut and southeastern Massachusetts.

Considerable interest centers about the appointment of a new superintendent for the Providence District to succeed the Rev. Earl G. Story, D. D., who has completed the 6-year term allowed by church law. Dr. Story has the unique distinction of having headed each of the Conference's three districts.

An outstanding group of speakers will be heard during the four day conference. Bishop John A. Subhan of Bombay, India, former Moslem mystic and outstanding native leader of the Christian Church in India, will speak Thursday night. Mrs. Franklin Reed, president of the World Federation of Methodist Women, will address the conference Friday afternoon. The Honorable Theodore R. Mc Keldin, mayor of Baltimore, Maryland, and prominent Methodist layman, will speak at the special laymen's service Friday night and again at the Youth banquet Saturday.

Dr. G. Ray Jordan, professor in Candler School of Theology of Emory University, Atlanta, Georgia will give the daily devotional messages, and the Rev. J. George Butler, pastor of South Park Methodist Church, Hartford, Conn., will speak at the annual luncheon of the Methodist Federation for Social Action on Thursday.

Bishop Hartman will deliver the conference sermon, Sunday, June 8, at 11 a. m. He will also give a special address on Friday at 11:15 a. m. at the Bishop's Hour and on Saturday morning when new members are received into the conference. The Bishop will ordain candidates for the ministry, Sunday afternoon.

The conference will get under way Wednesday with meetings of various boards and committees and the official opening of the conference session in the evening with greetings by city and church officials and the opening address by Dr. Jordan.

The Rev. Leonard C. Harris, Brockton, Mass., will preside and the Rev. Dr. Samuel A. Livingstone of Providence will speak at the Thursday morning Memorial Service which will follow the celebration of Holy Communion by Bishop Hartman.

The Rev. Rudolph S. Samuelson of Brockton, Mass., will lead the Conference Love Feast Sunday morning preceding the worship service at which Bishop Hartman will preach.

The Rev. Harvey K. Mousley is host pastor of St. Paul's Church and the Rev. C. Homer Ginns of Hazardville, Conn., will serve as secretary of the conference.

The Rev. Henry E. Helms, pastor of Boston's Morgan Memorial Church of All Nations, was the commencement speaker at Wiley College, Marshall, Texas, on May 30th.

Grand Rapids, Mich. (RNS) An overture to permit the ordination of women to the ministry was decisively defeated in the final vote of presbyteries reported at the annual meeting of the General Assembly of the Presbyterian Church in the U. S. A., here.

Cincinnati (RNS) The Ohio Annual Methodist Conference, adopting a report by its social action commission, was critical of "a small number" of labor unions which have been undemocratic, which have permitted Communists to wield control out of proportion to their numbers, and which have participated in jurisdictional strikes.

The Washington Park Methodist Church of Providence, R. I. is now launched on a whole-hearted campaign to complete its new church building fund. Dr. Allen E. Claxton addressed the parish, at a meeting in which $2,000 was pledged. The present total in cash, bonds and pledges exceeds $63,000. The Rev. Samuel A. Livingstone is pastor.

Boston University's Intersession, originated in 1942 as a war measure, began its sixth year last week (Wednesday, May 28) when 4000 students attended classes in the more than 200 courses offered in the six-week program which ends July 5. According to Dean Atlee Lane Percy, director of the University's Intersession and Summer Session programs, more than 3000 of the 4000 students had registered in advance during the academic year at Boston University. Eighty per cent of the total registration in the 1947 Intersession is made up of veterans, Dean Percy pointed out.

Harlan, Ky. (RNS) With the election of the Rev. C. D. Goodwin, Methodist minister at Loyall, Ky., as president, The Harlan County Citizens League, just one year old, has embarked on an announced program of ridding the country of public officials who "have failed to live up to their oaths of office."

Howard W. Selby of Newton, General Manager of the United Farmers of New England, Dairy Cooperative, was elected to the presidency of the eastern states exposition at the April 21st meeting of the annual meeting of the Board of Trustees. Mr. Selby, prominent in Methodist affairs, is also chairman of the General Conference invitation committee, which was successful in its invitation to the General Conference which will convene in Boston in 1948.

The exposition will be held this fall, September 14-20 at West Springfield, for the first time in six years. The lapse of shows was due to the war.

The Rev. William H. Easton retired member of the New England Southern Conference will deliver the Baccalaureate Sermon on June 12th at the Boston School of Dental Nursing.

Complete plans for the Methodist Youth Fellowship Summer Institute have been completed by the New Hampshire Conference Board of Education. Dr. J. Lester Hankins of Dover, N. H. will serve as dean. The Institute will be held at Geneva Point, Winnipesaukee, N. H. June 20 through June 27.

Dr. Howard C. Ackley, president of Green Mountain Junior College, Poultney, Vermont, was a caller at the offices of Zions Herald last week.

Mrs. Alice B. Melville, widow of the late George C. Melville, of Swampscott, Mass. died last Wednesday at the home of her daughter at McMurray College, Jacksonville, Ill. She is survived by her daughter and two sons.

Mr. H. Lewis Hardy, formerly of Natick, Mass., retired employee of the New York Central Railroad, and a local preacher, has been appointed supply pastor at Monmouth United Church, and East Monmouth, Maine. Both Mr. and Mrs. Hardy have been leaders in lay activities in the New England Conference.

It is customary in most of the churches of Europe for ministers to wear clerical robes while conducting Sunday services. But thousands of pastors have lost these garments along with homes, churches, libraries, and other possessions during the war years . . . and it has been impossible to secure the black cloth for more. Church World Service—the American agent of all the churches for service to churches in Europe and Asia—is asking American clergymen if they can spare a robe that can be remodelled or repaired to fit this need of their brethren. "Such a gift would be regarded by the recipients as an unforgettable act of Christian brotherhood and friendship," says the Service, which asks for 10,000 robes. A robe or material may be sent to the Church World Service Center, 21-24 44th Drive, Long Island City 1, New York, or to any other of the Service Centers.

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for June 15.

"No Escape from Moral Judgment" Jeremiah 36:1-3, 27-31.

The Word of the Lord unto Jeremiah

Throughout the long history of the Hebrew people God had his spokesmen. When the voice of Moses was stilled by death Joshua became the mouthpiece of God. Down through the years when the Hebrews had a nation to call their own the prophets spoke for God. The issue between Isaiah the prophet and Hezekiah the king was simply might against right in the nation's life. The prophets held that the God of Israel was her refuge and her strength. The kings, for the most part, believed that national strength derived from political alliances with outside nations and material forces within the nation.

The pay-off of Judah's entangling alliances came in the reign of Jehoiakim when the people had to meet a heavy toll to the king of Egypt. To this the false king added the sin of betrayal of Israel's God and turned to idol worship and became a follower of strange gods.

Then, in the fourth year of Jehoiakim's reign, the word of the Lord came to Jeremiah. And it was a word so important that Jeremiah was told by God to "take thee a roll of a book, and write therein all the words that I have spoken unto thee against Judah."

Jeremiah, the son of Hilkiah the priest who found the Book of the Law in the Temple during the reign of Josiah, wrote down a book full of blistering words of doom for Jehoiakim and Judah.

The king could not take it, so he burned the book. It is not to be wondered at that the king could not stand such rough language as this about his royal person, "His dead body shall be cast out in the day to the heat, and in the night to the frost."

But the king and people harkened not and thereby sealed their own doom as a nation. Captivity followed hard upon the heels of book burning and the imprisonment of the prophet Jeremiah. This is dangerous business for any nation to undertake. But it was an hour of brief triumph for the nation when Jeremiah spoke and it was all the harder to get a hearing for God's word when force was in the saddle and there was a victory just around the corner.

Who Speaks for God Today?

There is a deadly parallel between the situation in Judah about 600 B. C. and that of the United States in A. D. 1947.

After the years of bloody struggle through which we have just passed to a military victory, we are in deadly peril. The national voices are loud and commanding. The strength of this nation lies in her Godliness and not in her vaunted economic strength or political power. As matter of cold, hard, fact we have all but devasted our national resources and have been overrun by some pretty shabby leaders at times in our past. There are parts of this country which look as though they had been stripped by an invading army. And while vast forces struggle for power in this nation the little men of peanut politics burrow into our backs like ticks into sheep. And they would sell us down the river into some "power politics" market for a price.

What we are sorely needing right now is some Jeremiah with leather lungs and a message from God who will thunder out unwelcome truth. The sleek, well fed, pliable prophets who "fawn and seek for power by fashioning their doctrine to the passing hour" are fit only for pink teas, pious retreats and tight rope walking.

And the truth of the matter is that we have plenty such sons of thunder who have given no hostages to fortune. Some are to be found in congress. One in particular cannot be controled because he does not want anything for himself. Another operates on the rather quaint philosophy that it is a sacred calling to be a congressman. And an occasional preacher gets bold enough to quote Amos or Jeremiah.

Protest Stassen's Views

New Orleans, La. (RNS) The Baptist Pastors' Conference of New Orleans has telegraphed to Harold E. Stassen a protest of "your using the Southern Baptist Convention program as a political forum to expound as a matter of political expediency your views pertaining to the time-honored American principle of complete separation of church and state."

The action referred to the address of the declared candidate for Republican presidential nomination before the annual meeting of the Southern Baptist Convention at St. Louis May 9. In that address Mr. Stassen declared:

"Before proceeding with our discussion, in order that my view may not be misunderstood by inference, I wish to state simply and directly that I do not agree with the two resolutions which the press reports that you have passed on the questions of diplomatic representation at the Vatican and the Supreme Court decision on school buses. I do adhere to the basic American principle of the separation of church and state."

The New Orleans ministers stated further: "You are entitled to your own views but your utterances as our guest speaker in opposition to the expressed conviction of the convention we hold most reprehensible.

"To profess a belief in separation of church and state at the same time to uphold as you did the unconstitutional retention of unauthorized representation at the Vatican and the subsidizing of parochial education with public funds is inconsistent and unthinkable."

"The Wisest Fool In All Christendom"

Mary, Queen of Scots, we're told, had very indifferent eating habits which may have affected the course of history. When she bore her son, James, he was a sickly child, from the start. In fact, he was the victim of what we today call rickets. Not until he was six years old, did he learn to walk. As soon as he was weaned, his mother hired the best pastry cooks in her kingdom to prepare the sweet starchy foods she thought a future king deserved. Anything young James did not like, was not offered him again. By the time he was 14, the lad suffered from catarrh and almost all of his teeth were decayed. He soon developed rheumatism. His life became one long round of illness. His pictures testify the typical malformed facial features of an adenoidal, pinched nose, mouth breather.

Long before he reached manhood, James was feared for his nasty disposition. He became nervous and so disagreeable that his subjects lost their respect for him. One wonders whether if he'd had more sunshine shared the fare of his peasants as a child, he might not have later earned for himself a more euphonious title than, "The wisest fool in all Christendom." (Reprinted from the *Illinois Health Messenger.)*

On a Wide Circuit

W. W. Reid

Screwtape Sees a Joke

Screwtape, writing to his nephew, Wormwood, makes a good case for stewardship.

Men, he says, continually talk about "my" and "mine;" but "all the time the joke is that the word 'mine' in its fullest possessive sense cannot be uttered by a human being about anything."

Everything man claims—time, soul, and body—as "mine," Screwtape points out, belongs to God because he made it, or to Satan because he has secured it by conquest. . . .

Luther Burbank did not "create" new plants—he only discovered some of the laws of God and of God's universe by the method of trial and error. Professor Einstein did not create new scientific materials which have led us into the atomic age—he only proposed certain theories which experimentation seemed to have proven true, but which were in the universe and controlling the universe from the beginning of time. Thomas A. Edison, too, was a discoverer of certain laws and facts written into the very material of the universe, and he applied them to meet particular human needs. They discovered some of the secrets God has stored up within his creation; or, we prefer to believe, God has revealed to them some of his secrets. Little by little, the Master of the universe, is revealing more and more of his truths and secrets—more and more of himself—to man. It is a sacred trust, one not to be lightly regarded, one not to be used for selfish or ignoble ends, but to be shared with all mankind.

This is what the violinist, Fritz Kreisler, understands when he considers himself the steward of God's gift of music: not something he himself created, but something entrusted to him by God for all mankind.

And it is a solemn thought for any one of us when we realize that God has entrusted us—for a few brief moments within his eternity—with something that he owns: some secret to be rightly applied for man's good; some talent to be enhanced in value and used in service; some land or some goods to be tilled and shared with hungry and needy humanity—yet to be preserved for the happiness and welfare of future generations.

And in that day the Lord will say: Did you squander upon yourself that wealth I gave you, or did you use it to feed and clothe your brethren? Did you let those acres of fertile soil I loaned you wear out so they are of little use to man or to grass? Did you use your trained mind and your eager spirit to build peace and plenty and goodwill, or to make more frightful instruments of war? Did you use your pen and your voice and your time to praise the Lord or to spread evil tidings and hate and fear before men? Did you pass on the love I gave you to people around you and to people afar, or did you lose it by disuse? And we will answer. . . .

Sugar-Coating Conscription

ALEXANDER STEWART

The "Umtee" (Universal Military Training Experimental Unit) which I recently visited at Fort Knox, Kentucky, is a far cry from the kind of military camp in which I received my military training in 1918. In fact, it seems to be the concensus of opinion on the part of both service and ex-service men who have had the opportunity to visit this UMT Experimental Unit, that it is superior in many ways to any other military camp they have ever known.

The current picture that is being painted for the public by newspapers, magazines, and the screen, of varnished barracks, single tier cots, reading rooms, chintz curtains, bed lamps, and even a beautiful modernistic music room where trainees may spend the evening listening to Tschaikovsky is only slightly exaggerated. I have been impressed with the improved physical set-up of the unit and the special service program planned for its off-duty recreational and avocational activities. The chaplains, of whom there are two, a Protestant and a Catholic, have been doing an exceptionally fine piece of work. The information and educational program of the unit has been well thought out. It includes educational development tests, study groups and vocational guidance classes. I have also been impressed with the general high calibre of the officers, cadre, and enlisted men.

My visit to the experimental unit at Fort Knox has convinced me that here is the best in military training camps, but I am not yet convinced that even the best in military training camps is good for 17 and 18 year old boys.

I talked to the senior chaplain of one of our six army commands. He said to me, "Nobody can tell me that there is not a vast difference between young men living together in an army camp, no matter how fine it may be, and young men living at home where they have all the helpful influences of family, church, home-town girl acquaintances and school friends. Army life is unnatural and abnormal. It removes a boy from the normal situations and contacts of life that are so important for his moral and spiritual well being."

Too Good To Be True

Previous to visiting the UMTee unit at Fort Knox, I had read glowing accounts of barracks life there which seemed too good to be true—very little swearing, practically no questionable stories, no gambling, etc. I have attended many church, Y. M. C. A., and Boy Scout camps composed of picked groups of young people that could hardly be described in quite the exemplary terms often used in describing the UMTees. I decided to do a little personal investigating of my own. The result, I believe, speaks for itself.

I engaged one of the MP's on duty at the post in conversation. I asked him whether the UMTees were any better behaved than the other trainees at Fort Knox. "No better at all," he replied. "We have about as much trouble with the UMTees as with the others. Some of them go to other areas of the fort to get beer or to gamble."

I talked with one of the UMTees about weekend overnight passes to Louisville. "We are supposed to register at the U. S. O. or have some definite place to stay with approved friends," he said. "But that is easy; we register at the U. S. O. and then go where we want to and spend the night. Sometimes we take our UMT triangle off our arm and then we can get away with anything and no one is the wiser. We resent being called the 'Lace Pantie Brigade.'"

One of the newspaper clippings that I read before going to Louisville said that the local bartenders of Louisville were cooperating by refusing to sell liquor to the UMTees. I asked one bartender if he knew a UMTee when he saw one, and he replied, "As long as he looks old enough, I treat them all alike. I don't know one from the other." Another bartender said he had never heard of them and a third answered my question by saying he thought their insignia

was in the form of a triangle but could give me no further information. It would seem to me that there must be some mistake about the bartenders' agreement to cooperate by not selling liquor to UMTees.

Church Attendance

It is often implied in newspaper articles that the trainees are peculiarly interested in attending church services. For the first four weeks of camp, each boy was required to attend church or attend a lecture on morality. All but one boy on the first Sunday elected to attend church. I asked one of the chaplains what happened after the first four weeks. He sadly admitted that his church attendance dropped from a high of 425 to 37 on the first Sunday after attendance was no longer compulsory. Since then he said it has shown some improvement, but nothing like the attendance reached while compulsory.

On the front page of the April 5th issue of the "UMT Pioneer," the weekly paper put out by the PRO, there is a very impressive picture of a trainee worshipping in a church presumably on Easter Sunday. The caption beneath the picture reads, "Indeed typical of the experimental unit's religious activity, 17 year-old Trainee James Beasley from Fort Smith, Arkansas, is pictured worshipping in a church of his own choosing in the city of Louisville, Ky." The picture is very inspiring, especially if you do not know that it is entirely fictitious. But how are thousands across the country who see this picture to know that it is simply propaganda? They will not have Lt. Colonel Joy Dow's description of the picture which he gave in an off-the-record meeting to a group of visiting officers. "The man who worked on the picture," said Lt. Col. Dow, "spent eight hours: 1. selecting a church with a good window where the sun would stream in at the right time of day: 2. finding some Easter lilies five weeks before Easter: 3. getting stands for the lilies; 4. picking out photogenic trainees; 5. taking six of them to Louisville on a bus; 6. finding two girls with wholesome or pious faces who would not be too glamourous and thereby detract from the trainee who is the theme of the picture. The result has paid good dividends."

Duplicating on a National Scale Impossible

I am not convinced that what has been accomplished at Fort Knox at the brigade level could be even remotely approached on a national scale. There are several reasons for this statement. In the first place all of the 664 trainees were especially chosen. They are the 'cream of the crop' and therefore much more valuable for use in securing the results desired by the War Department to prove a case for UMT.

Not only were the trainees hand-picked, but also all of the officers and cadre went through a very special screening. Bear in mind too, that there are 75 officers, 3 warrant officers and 482 enlisted cadre for 664 enlisted trainees, a total of 560 to supervise and train 664. In this small unit there are enough line officers and non-coms to staff an ordinary regiment, and almost enough public relations and special service personnel for an entire army corps. A normal wartime cadre was 70 non-coms and 35 officers. Of course, with almost one officer or cadreman to each trainee, there should be good results. But are we prepared, or would it be possible to duplicate this on a national scale with a million new recruits (War Department estimate Jan., 1947) coming in each year for training, if we adopt UMT? Many of the officers with whom I talked seriously questioned that this would be possible. Some were sure that it could not be done. "This is an experiment under ideal conditions that could not possibly be duplicated on a national scale," one officer said, "either from the standpoint of personnel or that of cost."

The trainees receive the close personal supervision of a judge advocate, a psychiatrist, (acknowledged to be the best they could find after combing the country) two chaplains, a surgeon, three special service officers, and enlisted assistants, three information-education officers with their enlisted assistants and a large staff of commissioned, enlisted, and civilian instructors. I doubt verymuch, if UMT were adopted, that it would be possible for trainees to get supervision anywhere nearly comparable to this. Everyone with whom I have talked

Dr. Mott Sails Again

Dr. John R. Mott, 81-year-old President of the World Alliance of Young Men's Christian Associations and leader in other worldwide Christian organizations, whose travels have covered a distance of two million miles and reached into 80 countries, has started the first of two trips to Europe which he has scheduled for this summer.

The venerable Christian leader, who was co-winner of the 1946 Nobel Peace Prize, sailed Saturday May 24th on the Queen Elizabeth for England; whence he will fly to Germany to begin on June 1, a 15-day automobile tour of that country in company with Dr. Darius A. Davis, Senior Secretary of the International Committee of YMCAs for Germany, who was launched upon a distinguished YMCA World Service career by Dr. Mott more than 40 years ago, and a corps of secretaries.

The purpose of his visit in Germany, Dr. Mott said today, "is to sit at the feet of need; to come into intimate contact and fellowship with tragic suffering, so that I may better understand the aspect of Christ's ministry which is best illustrated by His death on the cross; so that I may identify myself with people who are suffering and share their burdens, and be able to return to this country and other areas of resource with a vivid, appealing and compelling message concerning the present-day agony and despair."

Dr. Mott emphasized that he will enter Germany with no pre-conceived ideas, but with the hope that constructive lines of program and action will be set in motion that will help meet the tragic postwar needs.

"I am convinced," he said, "that in this country we spend a disproportionate amoun of time drawing up resolutions and formulating plans, instead of setting promptly to work relieving immediate necessities. It is in the process of meeting these tragic needs that organized Christianity will find the pathwa to a better future."

During Dr. Mott's tour of Germany, h will hold each day a consultation with hand-picked group of from 25 to 50 clergy men, leaders of lay organizations of men an women, leaders of youth organizations, an other personalities who can give an accu rate picture of conditions facing youth. H will address evening meetings in Berlin Hamburg, Hannover, Cologne, Frankfur Wiesbaden, Stuttgart and Turingen. In thes meetings he will address himself primaril to young men and women—students, forme soldiers and other aggressive young people the doors also being open by ticket to selecte men of importance in industry, business, f nance and secular professions. These evenin meetings will be addressed to laymen rath than to the clergy.

Those arranging Dr. Mott's itinerary plans have been in progress for more th a year—have had to turn a deaf ear to cour

ess invitations for him to speak at various laces on a wide variety of subjects. On his revious visit to Germany, in January and February of 1946, he was greeted by the argest audiences he ever had in Europe, the rowds jamming the aisles and platforms of he largest available buildings.

After his tour of Germany, Dr. Mott will pend several days in Geneva, Switzerland, t the headquarters of the World Alliance of YMCAs, where he will meet with representatives of the YMCA who have been conducting a world-wide survey of the work and uture outlook of the Young Men's Christian Associations. This survey, for the purposes of which the world has been divided into 12 different areas, was inaugurated by Dr. Mott, Tracy Strong, General Secretary of the World's Committee of the YMCA, and Hugo Cedergren, General Secretary of the Swedish YMCA, at Dr. Mott's suggestion, more than two years ago. The conversations in Geneva will be in the nature of a preliminary check-up of their reports, which will be brought before the Plenary Meeting of the World's Committee of the YMCA in Edinburgh, Scotland, August 1, and, according to Dr. Mott, will determine the policy of the Associations for a long way ahead.

The Plenary Meeting at Edinburgh will be the occasion for Dr. Mott's second visit to Europe this summer.

Bitterness Not the Answer

Negroes are increasingly aware that bitterness offers no hope of interracial progress, and are seeking understanding instead, according to Doctor Gordon B. Hancock, of Virginia Union University, one of the ablest leaders of the race. In his weekly column in the *Norfolk Journal and Guide* Doctor Hancock writes:

"Negroes are fast learning that bitterness is not the answer to the question they are asking about full-fledged citizenship in this country. Just as a man cannot argue when he is angry, so a man cannot plan when he is bitter. One of the most encouraging signs among Negroes today is this lack of bitterness and an abundance of stubborn determination to win full citizenship upon their merits rather than upon their embittered arguments.

"There can be no doubt that there are whites in this country who are terribly in earnest in their attempts to improve race relations. Negroes see that in order to capitalize on these proffers of good will and understanding, they themselves must mainfest the spirit of understanding they expect in the whites. The extent that young Negroes see the limitations of bitterness and the possibilities of mutual understanding is the extent that the decks are being cleared for effective action in the realm of race relations.

admits that it is only because of the unusual supervision and special qualifications of the officers and cadre that they have been able to get the results they have. Even Brigadier General Devine, who commands the unit, is exceptional. Another general in the army said to me, "There is only one Johnny Devine in the U. S. Army."

Cost of Comparable Program

If we take the War Department's estimate of January 1947 that "approximately 1,000,000 men would be trained each year, and we have the same proportion of officers and cadre for this number as is now being used at Fort Knox, we would need approximately 833,330 officers and cadre. The estimated annual cost of 833,330 officers and cadre would be in the neighborhood of three-quarter billions.

The estimated cost per year of universal military training conducted nationally on the grand scale now being done at Fort Knox can be set down as follows:

Cost of officers and cadre	$3,750,000,000
Cost of selective service per year	50,000,000
Draftees pay at $30 per mo. for 6 mo.	180,000,000
Maintenance—food, clothing, etc. for 6 mo.	600,000,000
Equipment, pay, maintenance, duplicating administrative setups, etc. for 2nd 6 mo.	1,500,000,000
This amounts to a grand total of	$6,080,000,000

No wonder the officer whom I interviewed said that the cost of duplicating the Fort Knox experiment on a national scale would be prohibitive!

Goose-Stepping Camouflaged

The feeling of some with whom I talked was that many of the improvements that have been made in this UMT experimental unit, such as the physical attractiveness of the barracks, the hobby shop, and the vocational guidance classes, were played up to the public in glowing terms in order to sugarcoat a new and subtle program of military indoctrination. Though other men on the post may call UMTee the "Boy Scout Brigade," UMTee is a genuine military unit with its primary interest always upon military training. The expression one hears constantly in the camp is, "We want to make good soldiers of them."

Three objectives are constantly stressed as a part of the military indoctrination: the reasons for requiring service are just; the opportunities during training and after training are worthwhile; and training for national security is important.

While the hobby shop, the music program, the service club, the work of the chaplains and the trainee information program are all stressed in the news releases that are constantly being sent out from the camp, the fact is that they actually occupy only a minimum of each trainee's time. The real work about which little is said in the write-ups to parents and to the public is in the military training each trainee receives. The twenty-two weeks of training are divided into three phases: 1. eight weeks basic training of 40 hours per week which includes among other things, dismounted drill, interior guard, bivouac, camouflage, grenades, rocket launchers and marksmanship; 2. eleven weeks of branch training (eleven branches) of 40 hours per week which include chemical warfare, field artillery, infantry, and armored warfare; 3. three weeks of unit training.

This is the program that the army has developed over a number of years. It is a program "in which almost every available hour of the training cycle is accounted for." Its one purpose is to make soldiers.

This is "The American Youth Camp," not "The Hitler Youth Camp," but its purpose is the same—military indoctrination.

1,000 Women At Swampscott

(Continued from page 531)

Rep.: Did you present guests at each meal as you did these missionaries?

Mrs. L: Yes, we did. The head table was elevated and known as the High Table, and each meal celebrities were placed here and introduced. One day, officers, another day special guests, and one day local committees. And with the splendid amplifying system everyone could be heard. You must hear about some of our guest speakers.

Dr. David Jones, president of Bennett College, a school for Negro girls, gave an address "Education for Women in this Changing World." He had with him a quartette of students who delighted everyone with spirituals. Mrs. James Warren Sever, the newly selected Massachusetts Mother of the Year, spoke on Wednesday afternoon to over 2000 people.

Mrs. Induk Palk, a Korean national, sent here by the military government on a friendship tour, spoke about the "New Day for Korean Women."

Dr. Richard Baker, associate editor of "World Outlook," told why he believed in the world church, and, of course the departmental leaders addressed us with regard to our personal responsibility in the Woman's Society work.

Rep.: On your program it says "Of Such is The Kingdom." To what does that refer?

Mrs. L: In this year's theme we are putting special emphasis on the child and one's responsibility regarding all children of the world. We had a beautiful demonstration on Thursday afternoon when children from the Morgan Memorial, Newton, and Lynn put on three scenes portraying work we can do with our children. It was entitled "Children of One Father," and it was the combined production of Mrs. Herbert J. Smith, Mrs. Reuben Guild, and Mrs. William B. Pollock.

Rep.: I heard that Governor Bradford made a fine address.

Mrs. L: He surely did. The Governor talked on "The Christian Family." He made a masterful presentation of the need of home and church cooperation. We were proud that women from 12 States could know first hand what an upright Christian leader we have here in Massachusetts.

Rep.: You certainly had a wonderful time. Were there any exhibits?

Mrs. L: Exhibits! We had "Missionary Lane" with 23 booths, each showing typical handiwork of the various missionary fields. And real missionaries there to welcome visitors to the booths. The Convention Hall was a colorful array of flags, greenery, and costumes which delighted the throngs who attended. And, speaking of flags—you should have been there on China Night.

Rep.: What happened?

Mrs. L: During a special ceremony over 520 Chinese Flags were waved as the crowd sang "Tell it Out Among the Nations." Each flag representing a missionary in China—it was breathtaking, really.

The flags served as table decoration first, and a great procession went from the dining hall to the Convention Hall. During the evening, Mrs. William Anderson presented 7 missionaries from China. The flag waving and singing was a tribute to them as well as to the other missionaries in China.

Rep.: At those conventions, do you have a Communion Service?

Mrs. L: Usually, yes. However, at Swampscott, we had the "Meal in The Upper Room" which took the place of it. One would really have to be present to fully appreciate the richness and beauty of this. Just think—700 women ate in silence!

Not only that—they were silent from 5:30 to 7:45 during which time most impressive reading and chants were given in a service prepared by Mrs. Warren T. Powell and Miss Elizabeth Harris, and directed by Mrs. William Stidger. It was wonderful— impressive—restful—inspiring!

Rep.: How could you manage that type of program in a public dining room?

Mrs. L: The management was very impressed and cooperative. Even the waitresses, in the spirit of the occasion tiptoed and whispered only when necessary as they placed the meal on the table.

Then, as the women filed to their places, the waitresses slipped away, everything in order. It was like a miracle—the way they did it. We are eternally grateful for such wonderful understanding on the part of the staff, directed by Miss Mary Duffy mgr. and Mr. Clement Kennedy, president.

Rep.: Just one more question. What about money? Did you pledge any for missions?

Mrs. L: I'm so glad you asked. For on Friday morning we always end with a pledge service, each conference stating what they will give and lighting a stewardship candle. The pledges totalled $800,000 for our world work.

Rep.: I don't wonder you were all so thrilled. Women surely are wonderful when they have a goal to attain. My hat is off to them!

Mrs. L: Every woman who attended the Jurisdiction Meeting went home with a new desire to make her society better—and a new determination to help make our world a better one for the generations to follow.

Baptists Launch Drive

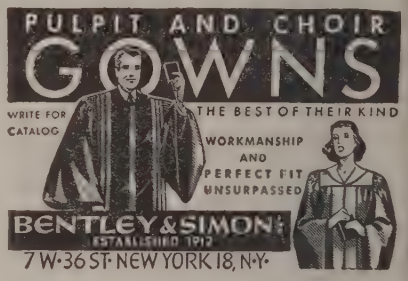
Atlantic City, N. J. (RNS) After exceeding by more than $2,000,000 the $14,000,000 goal fixed in its World Mission Crusade which closed April 30, the Northern Baptist Convention meeting here, turned from a financial to a spiritual campaign.

A two-year program to be known as "The Crusade for Christ Through Evangelism" was launched. It will start at the level of the denomination's 7,000 churches and extend into the foreign mission field.

In an address opening the evangelistic campaign, Dr. C. Pitt Beers, executive secretary af the American Baptist Home Mission Society, said it was a "natural successor" to the great financial undertaking.

Pointing out that the Southern Baptist Convention, the Methodist Church, and other denominations are either conducting or planning similar evangelist campaigns, Dr. Beers said the drive "has spontaneously and automatically become a movement of Protestantism."

Principal objectives of the campaign, he said, will be: to revitalize use of the Bible; to make Baptists more effective in winning people for Christ than in the past; and to discover the great mass of unchurched people who have no contact with any church.



Is Vermont Our Parish

(Continued from page 533)

to discover ways and means of helping these young people to cultivate an adequate appreciation of the church to which they belong and at the same time help them to maintain a wholesome and growing sense of oneness with other groups. There ought to be the fullest degree of fellowship and cooperation between the MYF and the Vermont Youth Council and the youth groups of federated churches. Perhaps there ought to be a Green Mountain Youth Fellowship in which all the Christian youth of the state could share. At least the program ought to be inclusive rather than exclusive and one that has a constructive eye to the future. If their elders are going to help these youngsters to build a united church, they must begin to give the matter more serious consideration.

(To be continued next week)

School Aid and the Trojan Horse

What the parochial schools (mainly Catholic but to some extent Protestant) are demanding is that while they keep their schools wholly to themselves and run them in their own way in order to indoctrinate their children with a particular religious and political creed, they be allowed to do so at Federal expense and share in all the Federal aid benefits given to schools run by the whole community.

This demand is breathtaking in its baldness. The strategy has for years been to whittle away at the principles of separation of church and state unobtrusively, on the margins. Now with the defenders lulled and bemused and confused, the assault is directly on the citadel. . . .

No one is proposing that Catholic children in the public schools be treated differently from others. That would be monstrous. The real point is that the parochial schools are not part of the public school system in a democracy. They are part of a religious establishment.

A democracy goes as far as it can go in allowing them to break away from the public school system, and withdraw their children and indoctrinate them along lines determined not by the democratic community, but by a church. To deny public subsidies to church schools is not to deny equality, but to insist that the granting of a special privilege must not carry in its wake the subsidizing of it.

Let me put it this way: Schools exist in a democracy in order to develop its civic ideals, to transmit its cultural heritage, to mingle youngsters of every race and religion so that they can learn to live together. When public funds are used, they are used for these purposes. Any religious group that wants to secede from the public school system can do so—at its own expense.

It can, if it wishes, develop not secular civic ideas, but supernatural. It can, if it wishes, transmit not the whole western cultural heritage, but a small section of it devoted to certain "absolute truths." It can, if it wishes, refuse to contaminate its children by contact with the community ideas.

But if a church makes this choice it must stand by it. It can scarcely expect that the community will not only allow the secession to take place, but underwrite it with public money. That is not a demand for equality for the minority, but of suicide for the community itself. . . .

I sympathize with the plight of the parochial schools. They need more money, just as every school does. Under rising costs, they find it hard to compete with the publicly supported nonsectarian schools. They would like to shift the burden of cost to the community as a whole.

But if they do, it will mean that all of us are supporting the schools of a particular religious group. It would mean that we are supporting "an establishment of religion." And nothing in the Constitution is clearer or wiser than that "Congress shall make no laws respecting an establishment of religion."

American teachers and schools and children need help badly. If the parochial school cannot maintain their present burden, their children are always welcome in the public school system. It would be tragic if the insistence of one church group, however powerful politically, were to prevent a Federal aid bill from being passed.—Max Lerner, in *PM*.

Interesting Information

Interesting information has come to light in the compilation of data relating to local church schools for 1946, made by the Department of General Church School Work, General Board of Education. In a cursory review of the compilation the following items were noted.

There are 2398 preaching places in The Methodist Church that have no church schools.

The Central Jurisdiction reported the largest gain for the year in the number of new church schools—588, with a total gain of 566 for the first two years of the Crusade. The Southeastern Jurisdiction had the next largest, a gain of 130 for the year.

Money raised by church schools for all purposes amounted to $11,709,649 an increase over last year of $1,721,705.

Largest gain in officers and teachers was made by the South Central Jurisdiction. The gain for the year was 3362.

The Southeastern Jurisdiction led in the number of pupils joining the church on profession of faith—56,710 with a total of 207,191 reported for the whole church.

North Central reported the largest Rally Day offering—$73,038 a gain of $6,061.

At the top of the list in the number of Methodist pupils in week-day schools of religion is the Northeastern Jurisdiction with a total of 51,661.

All jurisdictions had gains in the number of Vacation Church School pupils, the largest, 33,108 having been reported by the Southeastern Jurisdiction. Next in order were South Central with 25,377 and North Central with 21,851.

Total enrollment of church school pupils reported for the entire church was 5,149,813.

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Presbyterians Double Budget

Grand Rapids, Mich (RNS) A benevolence budget of $17,444,231 for 1948—nearly double the $9,812,629 budget of 1947—was approved by the General Assembly of the Presbyterian Church in the U. S. A. here.

A breakdown designated the following sums for various church departments and other agencies: national missions, $7,835,679; foreign missions, $6,290,595; Christian education, $2,239,049; pensions relief department, $289,345; pensions funds, $318,913; theological education, $350,650; the American Bible Society, $80,000 and the Federal Council of Churches, $40,000.

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Franco Praised by Bishop

Madrid (By Wireless) (RNS) High church dignitaries greeted Generalissimo Franco on a pilgrimage to the cave near Manresa, in the diocese of Vich, where St. Ignatius Loyola, founder of the Jesuit Order, wrote his "Spiritual Exercises."

On hand to welcome General Franco, who was accompanied by a retinue of civic and military leaders, were the Most Rev. Juan Perello y Pou, Bishop of Vich, the Rev. Antonio Abad, S. J. vice provincial of the Society of Jesus, and numerous priests of the order.

"The Society of Jesus, represented here by so many of her sons, joyful over your visit and grateful to Your Excellency for the decree reestablishing the juridic rights of the Order in Spain," Bishop Perello declared, "prays to heaven to shed copious benedictions on you, your government, and on Spain."

The reception to General Franco took place in the cathedral at Vich, where the Spanish leader was presented with a gold insignia commemorating his visit. The cathedral choir meanwhile intoned the Christus Vincit ("Christ Conquers").

A UNIQUE SUMMER EXCHANGE

Auburn J. Carr

"Exchanging pulpits may be all right but exchanging parsonages will not do," declared a friend who had a much greater acquaintance with racial relationships than I: "The Negroes won't like it and the white people in New Jersey will not understand it." This was the first reaction to the plan for a vacation exchange with the Rev. Merrel Booker, pastor of the Fountain Baptist Church of Summit, N. J.

Another warning was uttered by a minister friend. He predicted that we would not find it very pleasant living in a Negro neighborhood. Consequently, he expressed an eagerness to know how the idea would turn out. This caused me to look for precedents. I remembered the Negro who had been a guest in our home several times and the fact that I lived with Negroes in Parker Hall at Bates College.

Anyhow, my wife and I, with our eight year old daughter and eleven year old son decided to make the venture and to see what might happen. We had no feeling of risk about it either. My acquaintance with Mr. Booker during our six weeks at the Pastoral Institute in Boston made me feel quite sure that he was the kind of a person the folks in my parish would be glad to know. Furthermore, they would realize a new fellowship through the presence of a Negro family living among them.

In our first conversation about the possibility of this exchange, I had decided that we would in no way endeavor to create special publicity about the matter—at least not until afterward. Therefore, in announcing the preacher for the Sundays I was to be away, I saw no point in accentuating the racial factor. He was to come here as any other minister might come. Not until the last minute was the idea conveyed that he would be a Negro. This was to prevent the possibility of any embarrassment to the visiting preacher.

We were able to arrange our schedule so that we could welcome the Booker family ourselves and show them the lay of the land. This we enjoyed doing. We met them at the railroad station. Even there we began introducing them to folks in town. The two ministers' wives had not met but everything went harmoniously from the start.

The plan was that we would arrive in Summit, at the parsonage at supper time. As it happened we were about three hours late in reaching there. The heavy rain and darkness seemed to indicate that we had come into dismal circumstances. However, there was a light in the parsonage and our situation began to brighten up right away. A group from the church had come there to welcome us.

The Bookers had left nothing undone to provide for our stay. All we had to do was upack our suitcases and we were right at home. We wondered if the Bookers would find everything as satisfactory in the Methodist parsonage in Richford. After a good night's rest we greeted the cloudless morning with high anticipation of preaching and worshipping with a Negro congregation for the first time.

As the time for the service approached, we began to realize how extensively the leadership of laymen had been built up in that church. A well-trained, volunteer choir led the worship in music. The assistant pastor, a layman, conducted the service very effectively. He was assisted by the senior deacon, whose greatness of heart was the guiding spirit of the entire congregation. The other deacons were in their places to lead the people in their spiritual participation in the worship. Each of the four services was a continuing experience in the fellowship of the Spirit.

The senior deacon and his wife invited us to their home for Sunday dinner. This was the beginning of a happy series of invitations which gave opportunity to learn from the Negro people themselves how they think and feel about the present human scene. First, we found that their loyalty to the church plays a big part in their experience. It was interesting that they find it as necessary to be tactful with one another in matters of religious and social fellowship as anyone does. We discovered that the Negro GI feels as disgusted with some things as does any other GI.

In the city of Summit, there are no designated areas of segregation. It happens to be a residential community of great wealth just outside New York City. The Negroes there are proud of their town and they like to boast that is has no slums. While they feel fortunate to be living there, they feel very keenly the discriminations shown elsewhere against their brethren. They are persuaded that this racial injustice can not continue, and there is more than ordinary power in this persuasion.

To be truly alive to the events emerging from contemporary history anyone needs to be personally aware of the burden the American Negro carries. It is rather casual to read about the acts of cruelty and injustice against him. In Summit we met those who had felt the sharp edge of some of these acts and had found refuge in a tolerant community. They ascribe much of this illtreatment to ignorance. We discovered that something very deep and powerful in the Negro soul can make common cause with all who seek justice and spiritual reality.

It has always seemed strange that we should practice the custom of especially marking people as though they might be peculiar or dangerous. For example, we say, "John James, a Negro," but we do not usually say "John James, a white man, or an English man, or an Italian" when we speak of our fellow Americans. Thus the Negro people feel that they need no special mark. This exchange of pulpits confirmed the idea that we need to learn to accept persons as persons and not as members of this or that race. If a term must be used, the people in the Fountain Baptist Church would rather be called Afro-American.

Only one factor disturbed us in this exchange of parsonages and pulpits. When we began to discover the inexhaustible kindness and hospitality of our friends we became a bit concerned about the friendliness of our people to the Bookers in Richford. Our minds were greatly relieved when a letter came from Merrel reporting their happy fellowship through calls, invitations to meals and trips with families of our parish. It continues to be a great delight to people here when a card or a letter comes from the Bookers. They like to talk about the messages and spirit the exchange preacher brought to them.

Thus this venture for a vacation exchange developed into a marvellous experience in enrichment and racial understanding for all persons concerned.

Dumping Of Potatoes

LITTLE ROCK, Ark. (RNS) Members of the Lutheran Woman's League here protested the dumping of potatoes by the government because of a glutted market and called upon their representatives in Congress to investigate the matter.

The women asked their congressional representatives to "do all within your power to prevent such waste of food which a bountiful God has showered upon His children, especially at a time when millions are at the point of starvation in other lands, to say nothing of the thousands in our own country who are under-nourished."

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Brazil Methodism

Charles W. Clay

General Secretary, Board of Social Action Methodist Church of Brazil.

The organization of our Rural Institute, for the training of better farmers and the raising of a rural ministry, has been one of the recent activities of the Board of Social Action in Brazil.

First, we had to find a suitable location; that took several months. We finally settled on a 200-acre farm in the fertile and promising Rio Doce Valley, where civilization is still in the pioneer state but progressing rapidly. Next, we had to raise the money to buy the place. The Board of Missions came to our rescue with $2,500, which we used as the down payment. Now we have until September to pay the remaining $3,000. The churches here are responding remarkably well; but most of our Brazilian Methodists are not wealthy and what appears to be a relatively small sum in the United States looms up large to us down here. Next are the buildings we are having to remodel and construct; for the present the rustic buildings already on the place will serve, with slight modifications, but soon we will be needing several new buildings.

One of the immediate problems was how to get the crops planted, for when we bought the place it was already spring (here the seasons are the reverse from the northern hemisphere). We sent out an appeal, and a dozen husky country boys, anxious for a chance to study, came and started working nine hours a day. In short time, they, together with the missionary in charge, Ernest O'Neal, and his jeep as a tractor, and plows loaned by the State Department of Agriculture, had the farm planted!

Since the school is to be semi-agricultural, we are securing the cooperation of state and federal agricultural agencies to the extent of buying us some farm machinery, paying the salary of an agricultural teacher, and other forms of aid. The State Department of Education has promised to pay the salary of a teacher of our primary school, too, so you see we are getting plenty of cooperation. This is due to the fact that everyone recognizes the great necessity of keeping our rural population on the farm and of training rural leadership. All students will work from three to four hours per day on the farm or in small rural industries and thus pay a large part of their expenses. We hope to keep the cost down to fifty dollars or less per student per year.

Among other new activities of our Board of Social Action has been the organization of the Deaconess Movement. I have received a report from the committee appointed to write the constitution, and it has been made in such a way that girls from other evangelical churches can also become deaconesses. In that way we are taking a step toward Christian unity at the same time we organize our own deaconess order. We believe this will mean a new day for the Methodist Church of Brazil.

Other activities of our Board included the publication and distribution of tens of thousands of leaflets and booklets on health, child care, smoking, alcoholic beverages, gambling, etc. In addition to our own publications we secured and distributed government publications on similar subjects.

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Aid Jewish Fund Drive

New York (RNS) Formation of a National Christian Committee, composed of 80 prominent Americans, to help the United Jewish Appeal reach its campaign goal of $170,000,000, was announced here by Henry Morgenthau, Jr., general chairman of the Appeal.

The Committee's purpose is "to bear witness to American unity and neighborliness, and to evidence nationally the Christian support which both last year and this year has come forward spontaneously in so many local communities," Mr. Morgenthau said.

The former Secretary of the Treasury said Christian Committees have thus far been established in more than 225 cities throughout the country.

Among those on the national committee are: Everett R. Clinchy, Josephus Daniels, Marshall Field III, Frank E. Gannett, William Green, Eric Johnston, Fiorello H. La Guardia, Alfred Landon, Henry Noble Mac Cracken, Bishop Francis J. McConnell, John R. Mott, the Rev. William Barrow Pugh, Nelson Rockefeller, Mrs. Franklin D. Roosevelt, the Rt. Rev. Henry Knox Sherrill, Charles P. Taft, Thomas J. Watson, and Edward R. Stettinius.

Aimed At Conservatives

Atlantic City, N. J. (RNS) After heated debate, delegates to the annual meeting of the Northern Baptist Convention here voted overwhelmingly in favor of a resolution instructing the General Council to define more clearly the "cooperating church."

The motion, aimed at fixing more precisely the amount of benevolent contributions the 7,000 churches of the Convention should make to participating agencies such as missions, was seen by observers as directed at conservatives.

Under a new ruling instituted at last year's meeting, delegates to the Convention are seated in relation to the amount of money contributed by local churches to the denomination's work. The conservatives want delegates assigned on the basis of membership in local churches, the system which had previously been in effect.

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Washington Diary

Samuel W. Irwin

May 1947

It is a pleasant pastime to count the chickens before they are hatched but it is reckless to promise them to friends. Somebody will always remember even a politician's promise. Congressman Harold Knutson (R. Minn.) who announced early a straight 20 per cent tax cut across the board, richman or poorman, is aware of doubtful hatchings. There may be a display of unrevealing Mona Lisa countenances around the corridors, but the display changes to glaring matches in the closed-door conclaves, and neither Mr. Robert Taft of the Senate nor Mr. Joseph Martin of the house has yet proved to be a DaVinci, able to restore the smile.

The House Appropriations sub-committee in a desperate effort to reduce Mr. Truman's budget has cut around like boys at tick-tack-toe, "Round I go. If I miss, I'll hit on this;" and slash! out comes, for one, the state department's "Voice of America." Says the *Post,* "These broadcasts have been virtually the only medium through which we have been able to make a dent in the "iron curtain." When bolstering Greece and Turkey against aggression and seeking to convince other people of our motives, it is no time to render ourselves mute."

Then the Department of the Interior is assigned a serious cut which would necessitate a retrenchment. A mine disaster like Centralia occurs, investigations are carried on and for days the department is up on trial for what its 180 inspectors failed to prevent. When Secretary Krug asked for 1500 men for mine inspection work there comes a cut in the department funds. Elmer Davis, with personal experience in OWI's battle for funds at a time of equal need, says of this epoch, "The meat-ax school of tax economics are wielding the weapon." It begins to look as though the unauthorized announced more chickens than will hatch. It may be that another setting will be necessary.

Whitening Again

If one stopped to examine the water drinking fountain with all faucets dry down at 7th and Penn. Ave. N. W., surrounded often with little tool sheds of street workmen and charcoal burners, it would appear like a forgotten monument. And the small bronze relief in the hall of the Methodist Building (that houses the Board of Temperance) of a man dead asleep with a broken bottle by him, makes one wonder if we shall waken him. But at the senate hearing on the Capper Bill to bar all beverage-alcohol advertising in newspapers and magazines, one's courage perked up.

The hearing wasn't about either repeal or prohibition, yet these two stood out in contrast during the two days inquiry. Repeal that has been adorned and liveried, looked a bit tavern-worn when the two days were over, as facts were presented relating to the "perfidy, fraud and mendacity" that fills the advertisements. And by contrast prohibition seemed to be rising fresh and undaunted with quiet eye and unstained character. The last witness, a bright young teen-ager, soberly said, that her set had enough of "hazy escorts" and didn't want parties with "even a single cocktail."

A Serious Question

The President has signed the "Aid to Greece and Turkey" measure. There were many in Congress opposed to an anti-communist crusade as far off as the Levant. Maybe they were right and maybe Russia could be shown that the democracies are not set to waylay her. She believes, with some reason, that we are. To conquer her by patient understanding and a friendship not marred by devious insincerity and super egoism, rather than to conquer her by arms and still have an enemy, would be wiser and cheaper by thousands of millions. Russia is not Japan of 1931 that ran mad, nor the Italy that boasted the sport of bombing Ethopians. She is still a former ally and to save and hold her is our task. Others contend that now is the time! Set up a cold steel front. Let the war chess-board come out and start the moves. The UN is too weak and we must act. Now is our Der Tag.

It was Poppy Day throughout the city May 23. By the *Evening Star* corner, an elderly American Legion lady stood with a coin-box and poppies to sell. Taking one, I asked if she knew what good lady started the idea, but she didn't. And I with some degree of grateful recollection recounted briefly how in the Over-Seas Y office at Columbia University, at a desk across from mine, was Miss Moina Michael from Athens, Georgia. By an act of the legislature, Georgia made her before her death a "Citizen of the State." At that desk in the Over-Seas Y she was then dreaming up her Veterans' Poppy Sale.

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The Use of Sunday

(Continued from page 537)

way and even father and mother are some times put to it to find a place where they ca go together.

How necessary then that the family be to gether at times around their own hearthston Recently I read the winning essay on hap pier families written by a seventeen year ol boy for a contest sponsored by our Rhod island Social Hygiene Association. Wher could you find better advice than that co tained in this sentence lifted from that essay

"After a leisure dinner," he writes, "starte off with grace and consumed while we e change happenings of the day, we all cle off our own dishes from the table and the retire for a half-hour or so of family talk

Fortunate is the family that has develope that habit of bringing its members togeth in a weekly session of mutual confidence One can say without fear of rebuke, let n Sunday fade into history, without the famil having been together to share its joys and woes, and to have developed a feeling of s curity that even the blasts of a cynical wor cannot penetrate.

Or certainly by the close of Sunday should have had some time with our Go God is no respecter of days and can be m on any day of the week. But precarious the life of a civilization that hasn't discover that Sunday tempts an unusual rendezvo between man and God. God can come at a time but man can have special calling hou for Him on Sunday.

This meeting with God needs to be bo public and private. We need to follow t words of Jesus and shut our doors and pr to the Father in secret that the Father w sees in secret may recompense us openly. I we need also to follow the habit of Jesus a to find ourselves in the sanctuary on Sund We will scarcely be able to keep our tou with God without it.

"I know of a dozen young leaders in east," writes Douglas Steere of Haverfo

College, "between the ages of 25 and 40 who onstantly express to one another that they an down in the vital personal religion which hey at times have discovered." They—and ou—need public as well as private worship o keep the Spirit of God alive.

The up-shot of the matter is that we have eft God out of Sunday and, spiritually, we re growing anemic because of it. Our spiritual blood count is so low that we are susceptible to all kinds of disease. Let a man vrite a page of a book against God and some f us accept it because we have not had nough personal experience ourselves to now God. We are like dead leaves on a ree, tossed about by any autumn wind that lows.

So we ought to protect Sunday that it can e used for the purpose for which it was reated. "Six days shalt thou labor and do ll thy work," runs the ancient Scripture, but the seventh day is the Sabbath of the Lord thy God . . . wherefore the Lord lessed the Sabbath day and hallowed it."

Let us stop then making a spiritual wastebasket of the day; throwing into it anything hat we cannot find time for on the other ix days of the week. Let us dedicate it to the raise and worship and understanding of God that life may not become meaningless nd fruitless and desperate. Let us learn the ourth commandment both in words and in xperience, "Remember the Sabbath day to eep it holy."

Lynn Harold Hough In Detroit

(Continued from page 536)

the city and poured fabulous wealth into s coffers. It was a "boom" town in which he minds of engineers had a greater influnce than the "mind of Christ." The first ffort to organize the industrial workers of ie city was made shortly before Dr. Hough eft Detroit in 1928. This effort proved futile nd another decade passed before the city vas organized. Detroit was thus a city in vhich the economics of *laissez faire* were nore certainly believed to be the law of God nan anything written in the Gospel.

In such a situation it was a great experince to have the leadership of a man like Dr. Hough. In his preaching he made no oncessions to the prejudices of the day; but e did seek continually for the point of relevnce between the ageless truth of the Gospel nd the special problems which men face in ying to build a community among the presires and complexities of a new industrial ty.

Many of us appreciated Dr. Hough's mintry the more because we had an aversion the cheapness and vulgarity of the evanelistic preaching of the day, and wondered vhether any other kind of preaching could hold or influence any large number of people. I know of no one in our generation who proved the power of thoughtful sermons more than did Dr. Hough. His sermons were always directed to real issues, personal and social. But they brought to bear upon them the wisdom of the Christian ages, and constantly related the insights of the non-Christian classics to Christian faith as well. I have no doubt that some of the meaning of these sermons escaped the understanding of some of the more untutored members of the congregation. But even these were never left without some sense of the ultimate issues which all men must face and of the meaning of the Christian answer of life's perplexities.

It was natural that Dr. Hough should ultimately leave the parish ministry and devote himself to the teaching of ministers. But no one established his right to tutor ministers of the future more than the man who made the sermon into such a potent instrument of Christian illumination as well as Chriistian conviction.

Methodists To Merge With Waldensians

Bologna, Italy (By Wireless) (RNS) An important step toward the formation of a single Italian Protestant Church was taken here when the synod of The United Methodist Church in Italy approved a proposal to merge with the Waldensian Church. Presided over by the Rev. Emmanuele Sbaffi, general superintendent, the synod was the first held since the union of the Methodist Episcopal and the Wesleyan Methodist Churches last September.

It was announced that merger proposals have already been discussed with Waldensian leaders and a declaration drawn up suggesting that the first step should be the formulation of a new "confession of faith" to be approved separately by the two denominations.

The declaration asserts that the confession of faith "should reaffirm the fundamental principles af the Christian faith in scriptural terms, not tied to a particular school or theological system," and suggests that the new church should be called the Evangelical Church of Italy.

The synod approved plans for the launching of a weekly denominational newspaper and for publication of a series of Methodist works of an informative nature.

Other major decisions called for enrollment of candidates for the Methodist ministry in the Waldensian Theological Faculty in Rome; the grouping of Methodist communities scattered throughout the Italian peninsula into eight circuits, each handled by one minister; and emphasis upon the work of lay preachers.

It was decided to hold the next meeting of the synod in Rome next April.

World People's Congress

Kirtley F. Mather, Harvard geologist and chairman of the advisory board of the Emergency World's People's Congress opened the first session of the joint organizing Conference in New York on Friday, May 17 by declaring that the "essential issue in the middle third of the twentieth century is the establishment of a voluntary, unofficial and non-government congress of the peoples of the world for the purpose of learning to live together in peace." He pointed out that "ideas and ideologies of people change in different periods of world history and that the present social system is not perfect or complete." "Man is on trial" and it is necessary for the solution of world problems that the "brains and big hearts of the people's of the world make their contributions to the welfare of mankind through unofficial channels."

Representatives and observers from several organizations came together here for a two day joint planning conference. The present plans include the Emergency World People's Conference in September of 1947 and a full session of the World People's Congress in 1948. Dr. Jay Holmes Smith, chairman of the World Liaison Committee, pointed out that it makes little difference "which nation is on top if both land at the bottom of the precipice in atomic war." The United States and Russia must not become "allies in suicide." While nations may tend to enter into a struggle for the possession of the world, he declared, the real struggle of the world's people is against war and its complete destruction."

Eugene L. Belisle of Boston, is the coordinator of the organizing committee. He discussed plans for the 1948 sessions at which more complete representations may be possible. Efforts will be made to have Gandhi of India come to this country at that time.

Professor F. S. C. Northrop of Yale University, Rabbi Israel Goldstein, Dr. W. A. Higinbothan, Dr. A. Powell Davis, and Ambassador M. Asaf Ali of India addressed the sessions.

Get Salary Boost

Harrisburg, Pa.—Minimum salaries of ministers of the Central Pennsylvania Synod of the United Lutheran Church were boosted from $1500 to $2400 a year by the Synod in annual session here.

The increase was $400 a year more than recommendations made to the Synod by its Committee on Town and Country Churches.

At the same convention the delegates unanimously rejected a proposal for establishment of a post-graduate Lutheran theological seminary. Cost of the seminary would drain funds from existing denominational theological schools, it was argued.

Decisions of Judicial Council

The Judicial Council at a session held in Chattanooga, Tenn., April 22-23-24, 1947, handed down several opinions and decisions. Digests of the more important cases are as follows:

In the matter of a petition for rehearing and reviewing a decision previously handed down sustaining the constitutionality of Pp. 437, *Discipline* 1944, as to voting by retired bishops (see Judicial Decisions P. 98) the previous decision was affirmed.

In re: Footnote to Art. XXIII, Articles of Religion, which came before the Judicial Council on appeal from the Council of Bishops, the Council held that the footnote is not a constitutional part of the articles of religion. It was made a footnote by legislative act only. The opinion in this case reviews the history of this much discussed footnote from the year 1820.

In the case originally arising in the Southern California-Arizona Conference, but subsequently coming to the Judicial Council on appeal from the Council of Bishops, it was held that the provisions of Pp. 646, *Discipline* 1944, permitting an Annual Conference to "order an executive session of the ministerial members to consider questions relating to matters of ordination, character and conference relations," are constitutional. Dissenting opinion was filed, joined in by two of the members of the Council.

In a case coming before the Council as a review of a bishop's ruling in the North Alabama Conference, the bishop's ruling was affirmed and it was held that a standing rule of an annual conference adopted according to Pp. 631, *Discipline* 1944, that "a retired minister may not serve on a quadrennial board or commission," is not contrary to the Constitution. A concurring opinion was also filed in this case, and one member of the Council dissented.

In another case involving the review of a bishop's ruling in an Annual Conference, it was held that in annual conferences which provide for the support of district superintendents according to Pp. 788 of the 1944 *Discipline*, the amount of such support (including salary and allowances) and the apportionments therefore, must be recommended annually by the annual conference commission on world service and finance, and may not be regulated by a standing rule of the conference.

In a case arising in the Illinois Conference it was held that an annual conference may by proper action make appropriations from conference funds to institutions or organizations on the governing boards of which the annual conference may not be represented by trustees, directors or other officials.

In a case arising in the Indiana Conference it was held that the provision of Pp. 1618, *Discipline* 1944, subsection (i) as to calculating years of service of a conference claimant, covers "all cases," and refers to all service of retired ministers, irrespective of whether before or after the year 1944.

In the appeal of a minister formerly of the Memphis Conference, it was held that a minister tried in the year 1941 in accordance with the provisions of the 1940 *Discipline*, and the judgment of the trial court affirmed by the Jurisdictional Committee of Appeals in 1942, which judgment became final under the provisions of the then *Discipline*, may not appeal to the Judicial Council to review his case for alleged errors of law under the provisions of paragraphs 1033 and 1045, *Discipline* 1944, which legislation was enacted in 1944 to cover cases decided after said paragraphs become effective, and therefore such an attempt appeal was dismissed.

On the petition of the bishops of the Western Jurisdiction, it was held that a jurisdictional conference has the right under Pp. 440, *Discipline* 1944, to assign a bishop to the supervision of mission conferences and provisional annual conferences, even though the geographical territory covered by such mission or provisional conferences may overlap the geographical territory assigned to other bishops, as there is nothing in the *Discipline* that would limit the phrase "Episcopal Areas" as used in pp. 440, to a geographical definition.

The decisions of the Judicial Council heretofore handed down have been published by the Methodist Publishing House, and these present opinions and decisions will also be published shortly. In the meantime persons interested may secure copies of any opinion on payment of nominal cost by communicating with the secretary of the Judicial Council.

Meetings for Superintendents

Two conference-wide meetings for general Church School superintendents were announced last week. The North East Ohio Conference has scheduled its second annual convention of Church School superintendents and board chairman for August 8th to 10th at Mt. Union College, Alliance, Ohio. Speakers will be the Rev. Walter Towner, of the General Board of Education; Dr. Albert E. Day, of the General Board of Evangelism, and the Rev. Harry N. Holmes, pastor of Perritte Methodist Church, Nacogdoches, Texas.

Another meeting, for superintendents alone, is a retreat to be held for the New Jersey Conference, June 21st to 22nd. This meeting will convene at the newly-acquired conference center near Pemberton, N. J. "Repeatedly, requests have come to the Conference Board of Education from general superintendents of local Church Schools who feel that they have a big job and want to know more about it," said the executive secretary of the Conference, the Rev. Charles A. Sayre.

Layman Becomes Moderator

GRAND RAPIDS, Mich. (RNS) Wilbur Laroe, Jr., Washington, D. C., attorney, became the fourth layman Moderator of the General Assembly of the Presbyterian Church in the U. S. A. when he was elected to that office by the 159th General Assembly here.

He succeeds Dr. Frederick W. Evans, Troy, New York.

The new moderator, who was backed by the Presbytery of Washington, won the election with a majority of 516 out of a total of 855 votes cast in the second and final ballot.

The Assembly voted to make Laroe's election unanimous on a motion offered by Dr. Robert B. Whyte, Cleveland, Ohio, leading contender for the office. Dr. Whyte received 257 votes on the deciding ballot.

Laroe is a ruling elder in Chevy Chase Presbyterian church, Washington, D. C., and a member of the General Council of the Presbyterian Church U. S. A. A native of Westfield, N. J., he is a graduate of Princeton University and New Jersey Law School.

For eleven years Laroe was chairman of the committee on civic affairs of the Washington Federation of Churches and during World War II was chairman of the District of Columbia Citizens Committee on Race Relations.

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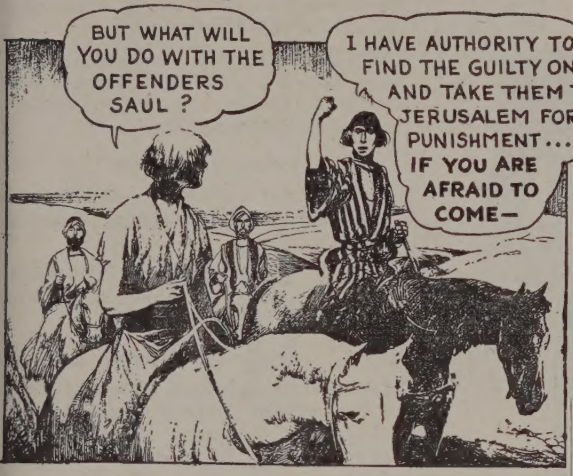

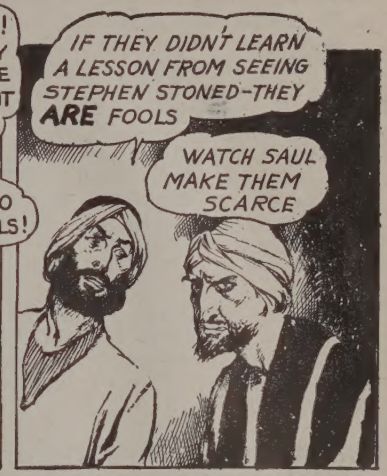

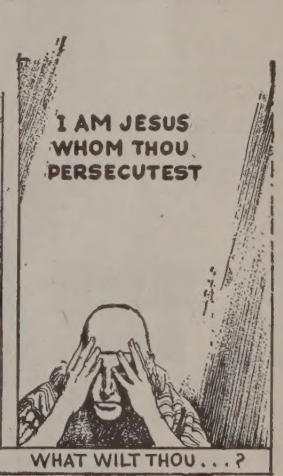

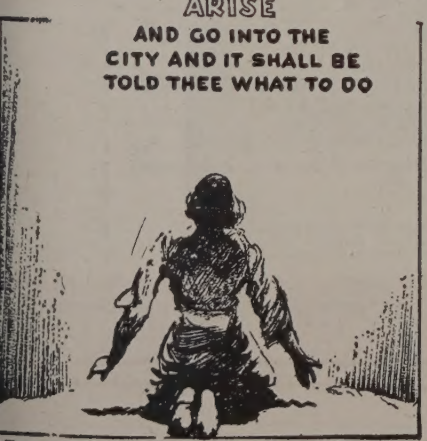

Dan represents any boy of the period

Bible Reference, Acts 9:1-8 and 22:8-11

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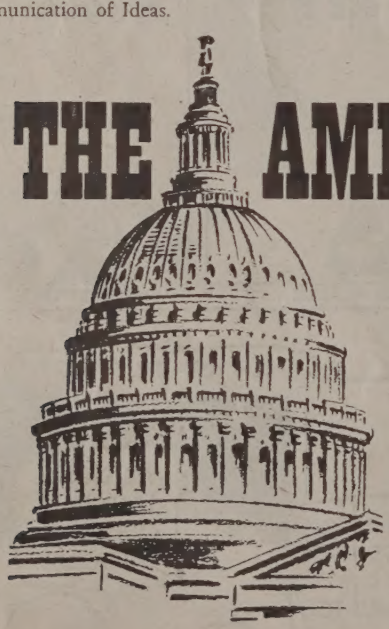

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